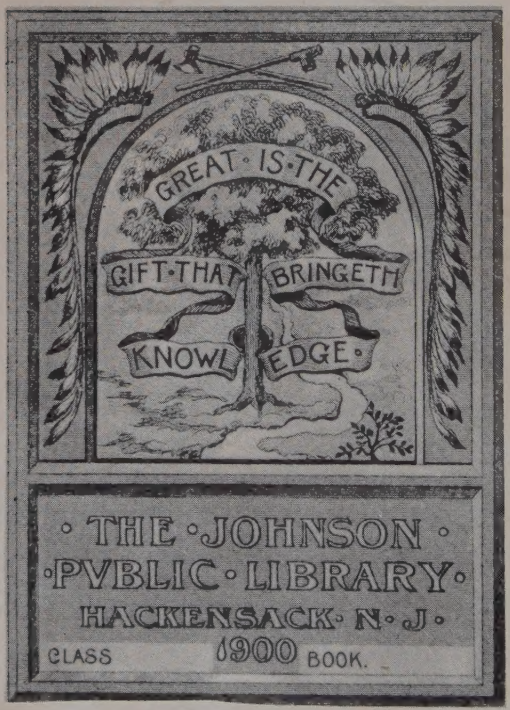
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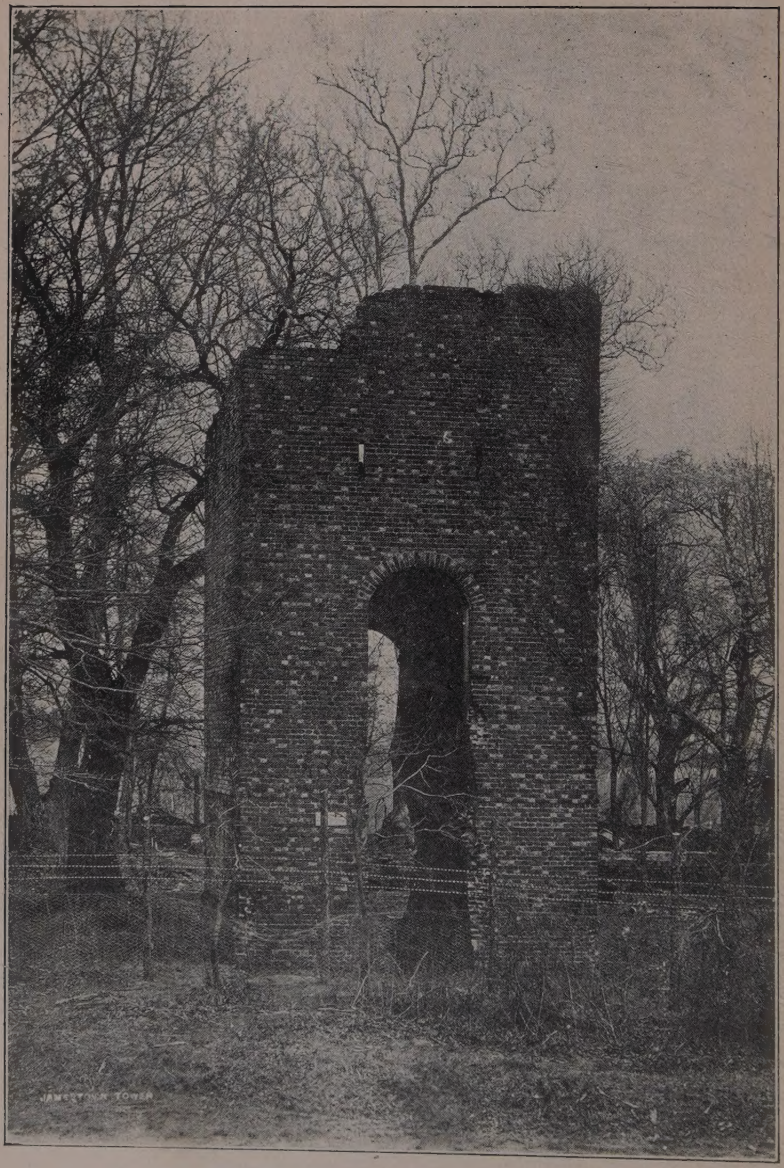

The Old Church Tower at Jamestown, Va.

Colonial Churches

IN THE ORIGINAL COLONY OF VIRGINIA

A Series of Sketches by Especially Qualified Writers

Thirty-Five Illustrations

Clark

SECOND EDITION, REVISED AND IMPROVED

Dei gratia Virginia condita

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1908

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PREFACE

THIS book is issued in response to a recognized need and an expressed demand.

These papers appeared originally as articles in the *Southern Churchman*, and from the beginning of their publication elicited a wide interest; hence, it was considered wise to preserve them in compact and permanent form.

The object of this book is two-fold: First, to show that this Church is no intruder in this land, but was the first religious body to claim possession of the English Colonial Possessions for Christ and Holy Church; that the very first settlers in these Colonies were Churchmen, intent on the spread of the Church and the preaching of the Gospel; and that before any other body of Christians had located in the territory of the English Colonies the Church had taken formal and permanent possession.

Second: To show that this possession was not an ephemeral or sporadic act, but that it was continuous and permanent; that where the Colonists first landed, there the ministrations of the Church were begun, and there permanent church buildings were erected; that these ministrations have continued unbroken to the present day; and that permanent and handsome structures marked the progress of Colonial growth, and remain to-day as monuments to the piety and churchly character of the American forefathers.

Incidentally, this book will show the amazing effect which Churchmen had on the founding of the Colonies, and the tremendous part they played in the upbuilding and development of the nation and the formation of national ideals and character.

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And this work is done by no polemic or argumentative process, but simply by reciting and putting on permanent record the historic facts in connection with Colonial, Revolutionary and Post-Revolutionary History, as it affected the Church.

For too many years Churchmen have allowed those who are antipathetic to her character and purpose to write her history as it touched Colonial development and legislation; and it is far from surprising that she should have been misrepresented and maligned; and it is more than high time that her own sons should give to the world the facts as they really were and are.

The papers constituting this book have been prepared by many authors, each specially qualified for the special work undertaken, and the whole represents a labor of love and loyalty such as has never, so far, been equalled in the history of the American Church. What the writers of these articles have done has been done without hope of other reward than that of placing their Mother Church, the Mother Church of this Land, right in the eyes of all fair-minded men. They deserve the gratitude of the Church at large for their faithful endeavors.

To the American Church this book is dedicated, with the hope and prayer that in this Tercentenary year it may not only silence the detractor, but may strengthen the position of every Churchman who believes in the historic position and claims of his Mother Church.

W. M. CLARK,
Editor *Southern Churchman.*

NOTE TO SECOND EDITION.

The first edition of "Colonial Churches" was exhausted in a few months after its publication. This second edition is issued in response to a continuous demand for the book. The improvements and additions in this edition will be patent to all who read the first edition.

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A Preliminary View of American Church History

BY THE REV. CORBIN BRAXTON BRYAN, D. D., OF PETERSBURG, VA.

THE importance of the settlement at Jamestown lies in the fact that then, at last, the English race began to come into permanent possession of their portion in the New World, and to shape the destiny of this continent. They were belated in so doing, but when they came they brought with them principles, civil and religious, which in the circumstances, they could hardly have brought sooner; and to which, under God, they owe the supremacy they have achieved.

As introductory to these historical papers, a brief review of the conditions under which Virginia was settled seems appropriate.

When in 1493 the Portuguese had rounded the Cape of Good Hope, and begun to explore the East Indies, and the Spaniard was taking possession of the Western World, Pope Alexander VI. (Rodrigo Borgia) was appealed to by the Kings of Spain and Portugal to adjust their claim in their new discoveries. This he did by dividing the privileges of discovering and colonizing the unknown parts of the world between these two great powers, the line of division being an imaginary line which was supposed to be drawn from pole to pole one hundred degrees west of the Azores. No account was taken of any interest which the rest of the world might have or might come to have in discovery and colonization; all was turned over bodily by the Pope to Portugal and Spain. We smile at such a performance now; but it meant a great deal when it was done.

With the work of Portugal we have nothing to do; that lay eastward. But after more than one hundred years of amazing activity, Spain had possessed herself of the West Indies, Mexico, the richest parts of South America, and had reached across the Pacific and laid her hands upon the Philippines. She had established herself in Florida, had traversed the land from Florida to South Carolina and across to the Mississippi, and claimed it all, along with what we now call Vir-

ginia, as a part of her West Indian territory. Out of these vast resources she had reaped incalculable treasure.

England as yet had not a single colony. But England had not been idle. She, too, had made great gains. During the ninety-four years between the death of Henry VII. and the accession of James I., London had become the greatest mart of trade and commerce in the civilized world. The ships of English merchants were on every sea; and in exploration, and in all naval matters, from being comparatively insignificant, England had come to the very front. This was equally true in social advancement, and especially in literature. But most important of all, the Reformation of the English Church had been accomplished. During the reign of Elizabeth, and in the midst of her great strugle to maintain the independence of England, the Church of England had become gradually and permanently Protestant; and for forty years previous to the settlement of Jamestown, England stood as the leader and champion of the Reformation.

For two generations the power of Spain, armed with the exhaustless wealth of the Indies, and directed by the fanatical minds of the Emperor Charles V. and his son Philip II., bent upon the aggrandizement of the Kingdom of Spain and of the Church of Rome, had threatened the civil and religious liberty of every Protestant power in Europe. During that period, any settlement of Englishmen in America had proved impossible. It was all England could do to maintain her independence at home, and assist others struggling in the same cause. This she did throughout the long reign of Elizabeth, giving assistance and a refuge for the French Huguenots, and fighting the battles of the Dutch against Spain in the Netherlands. At last, in the overthrow of the Armada in 1588, the liberty of England was assured; and upon the accession of James I. peace was established between Spain and England, and a better opportunity was thereby afforded for the settlement of an English colony in America. But though peace had been declared, war was in the hearts of both nations, and many of the English who, under Elizabeth had been fighting Spain for years, went over to the Netherlands, and continued the fight there in behalf of the Dutch.

In the meantime, the great question of religion, on which all the rest hinged, had been determined, and so a colony could be established homogeneous in faith as Protestants; and no sooner was the peace declared than the minds of the English turned again to Virginia.

Under the difficulties which existed during the former reign, the

task of colonization had proved too great for even the heroic enterprise and the princely fortune of Sir Walter Raleigh, aided by his chivalrous and pious brother, Sir Humphrey Gilbert, and by that terrific fighter, Sir Richard Grenville. It was now to be attempted by many English men of wealth and power operating in two stock companies. The plan was taken in hand by Sir John Popham, the Lord Chief Justice of England. The charter granted for the settlement of Virginia was granted by James I. on April 10, 1606; and as was natural, those patriots and Churchmen who were sustaining the movement looked for their leaders among those who had distinguished themselves in the English struggle in the days of Elizabeth, or who had been or were still assisting the Dutch in their long battle for liberty and the Protestant faith.

The first name on the list of those to whom the Letters Patent were granted is that of Sir Thomas Gates, who had fought with Drake against Spain on the sea, and was still later keeping the fight up in the Netherlands. When he himself sailed for Virginia in 1609 he took with him his old company of veterans in the Spanish wars, with Captain George Yeardly, afterwards Governor of Virginia, in command. These were they of whom Hakluyt wrote, "If gentle polishishing will not serve" to bring the Indians in Virginia into civil courses, "our old soldiers, trained up in the Netherlands, will be hammers and rough masons enough to square and prepare them to our preachers' hands." Next to Gates on the Letters Patent stands Sir George Somers, a most devout and knightly Christian, who had distinguished himself as a commander in victorious voyages in the West Indies in Elizabeth's days, and who, later, left his seat in the House of Parliament to go to Virginia. The Reverend Richard Hakluyt stands next. He was Prebendary of Westminster, and more learned in the history of English voyages than any man of his times. His great book on the subject is still an inspiration. And having recorded the heroic exploits of the English nation on the seas, he now sustained with all his influence this, their latest effort to gain a foothold in America, and lived to see it succeed. Edward Maria Wingfield, another veteran of the Spanish wars, is named next, and went to Virginia himself in the first ships.

Such were the men to whom the Letters Patent were committed. Captain Newport, the commander of the first fleet, and Lord De la Warr, the first Captain-General of Virginia, and Sir Thomas

Dale, who succeeded him, were all veterans in Spanish wars; and so were many more who took prominent part in the colonization of Virginia. And now in the establishment of this Protestant colony they saw their opportunity not only to enlarge the realm of their king, and the bounds of the Kingdom of God, but also, as Sir Thomas Dale expressed it, "to put a bit in the mouth of their ancient enemy," the King of Spain, and to check the power of Rome; and with all their heart and might they set themselves to do it.

The Colony of Virginia is sometimes conceived of as a mere commercial and mercenary venture, in which "to get the pearl and gold" was the chief idea; and those who founded the colony are represented, as for the most part, mere adventurers, without principles either political or religious. Doubtless "the pearl and gold" was the only idea with many "adventurers" who stayed at home, and adventured a subscription to the Company's stock, and also of many "planters" who adventured themselves into the wilds of the New World. But the conception and purpose of those who planted and maintained the Colony was of the broadest and most far-reaching character. There were already buccaneers, English, French and Dutch in plenty in the West Indies; and the fear that Virginia would be just one more nest of pirates haunted the Spanish mind. But the mature determination and purpose of those who received the King's Letters Patent for this Colony was the spread of the English dominion, carrying with it English liberty, and the English Church into the New World, and there to contest with Spain her claim of the Western Hemisphere. Their Letters Patent guaranteed to the colonists and to their heirs forever all the liberties, franchises and immunities of Englishmen, born and abiding in England. The third article of their Letters Patent reads: "We, greatly commending and graciously accepting of their desires for the furtherance of so noble a work, which may, by the Providence of Almighty God, hereafter tend to the glory of His Divine Majesty, in propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages living in those parts to human civility and a settled and quiet government; do," etc.

In the Instructions given to the colonists, it is provided that the President, Council and Ministers shall "with all diligence, care and respect provide that the true Word and Service of God and Christian Faith be preached, planted and used, not only within every of the said

several colonies and plantations, but also as much as they may amongst the savage people who doe or shall adjoin unto them, or border upon them, according to the doctrine, rights and religion now professed and established within our realm of England."

The establishment of such an English Colony of Protestants in America under the authority of the King, and with the support which they saw it have was what Spain regarded with far more concern than she did the buccaneers in the West Indies.

The preparations for planting the Colony were jealously watched by the Spanish Ambassador in London, and promptly reported to King Philip; and the Spanish Board of War declared, in protest, that "This country which they call Virginia is contained within the limits of the Crown of Castille," and that "according to this and other considerations which were of special importance, it was thought proper that with all necessary forces, this plan of the English should be prevented, and that it should not be permitted in any way that foreign nations should occupy this country, because it is, as has been said, a discovery and a part of the territory of the Crown of Castille, and because its contiguity increases the vigilance which it is necessary to bestow upon all the Indies and their commerce—and this all the more so if they should establish there the religion and the liberty of conscience which they profess, which of itself already is what most obliges us to defend it even beyond the reputation which is so grievously jeopardized, and that His Majesty (of Spain) should command a letter to be written to Don Pedro de Zuniga (the Spanish Ambassador in London), ordering him to ascertain with great dexterity and skill how far these plans of which he writes, may be founded in fact, and whether they make any progress, and who assists them, and by what means; and that when he is quite certain he should try to give the King of England to understand that we complain of his permitting subjects of his to disturb the seas, coasts and lands of his Majesty (of Spain), and of the rebels being favored by his agency, in their plans, the rebels of the Islands and of other nations (the Netherlands); and that he should continue to report always whatever he may hear, charging him to be very careful in this matter, because of the importance of providing the necessary remedies, in case he should not have any by those means."

This was the attitude of Spain towards Virginia in the outset, and as the work progressed the opposition increased. Never was there a

more observant diplomat than Don Pedro de Zuniga, and in his observations we have the very best reflection of the spirit of the times, and especially of the deeply religious feeling and purpose which he recognized in the movement.

In March, 1609, he writes to the King of Spain: "There has been gotten together in twenty days a sum of money for this voyage which amazes one. Among fourteen Counts and Barons they have given 40,000 ducats; the merchants give much more, and there is no poor little man nor woman who is not willing to subscribe something to this enterprise." "They have printed a book, which I also send your Majesty, * * * in which they publish that for the increase of their religion, and that it should extend over the whole world, it is right that all should support this Colony with their person and their property. It would be a Service rendered to God that Your Majesty should cut short a swindle and a robbery like this, and one that is so very important to Your Majesty's royal service."

And the next month, April, 1609, he writes again: "Much as I have written to Your Majesty of the determination they have formed here to go to Virginia, it seems to me that I *still* fall short of the reality, since the preparations that are made here are the most energetic that can be made here, for they have actually made the ministers in their sermons dwell upon the importance of filling the world with their religion, and demand that all make an effort to give what they have to such a grand enterprise. Thus they get together a good sum of money, and make a great effort to carry masters and workmen there to build ships. Your Majesty will see the great importance of this matter for your Royal service and thus, will give order, I hope, to have these insolent people quickly annihilated."

Such was the testimony of their enemies as to the spiritual enthusiasm and devotion which marked the leaders of the movement; and also as to the violence and intensity of the opposition which their greatest enemy felt towards the Colony. Philip would have acted as he was warned to do; but mindful of the losses he had sustained in the past, and fearful lest the sea-dogs should be again let slip upon his treasure ships, he restrained his actions, and confined himself to threats and protests. These were little regarded. With due caution and with unfailing determination the work was pressed on, and the liberties and the Protestant Church of England were brought to America, and established in Virginia, never to be lost to this land.

A most important characteristic of the Colony of Virginia is that it was founded before those divisions, political and religious, arose which brought on the great civil war in the reign of Charles I. The Colony was shaped and directed by the most liberal and advanced statesmen of their day; and as it developed they sought and gained for Virginia more liberty than James I. finally approved; and on this account he revoked the liberal charter granted in 1612. But the character of the Colony remained that of a representative English Colony, and, from the first, Englishmen of all opinions allowed in England came naturally to Virginia, and they continued to do so. It represented the integrity of Old England and not a sect or faction of any sort, civil or ecclesiastical. They brought no grievance, they nursed no bitter memories, they were infected with no morbid tendencies, but only such as are common to men. It was a genuinely representative piece of Old England set down in the New World—ranging in rank in the first company of colonists from "Gentlemen," like "Master Edward Maria Wingfield" and the "Honorable George Percy," a brother of the then Earl of Northumberland, down to "Nat Peacock" and "Dick Mutton," "boyes," as we still call our nondescript young servants. And among them all moved that man of God, their minister, the Rev. Robert Hunt, whose unselfish fortitude and endurance, as well as his "good doctrine and exhortation," more than once reconciled them in their difficulties among themselves; "chiefly by his own devoted example, quenching those flames of envy and dissension."

It is true, a great proportion of the first planters and the early supplies of men were of poor material; and they and the colonists suffered according; but the lines on which the Colony was laid down were as broad, at least, as those of the English nation; and so, as experience taught and opportunity offered, the quality of the colonists improved. And coming as they did in fullest sympathy with all that was best behind them, to an environment which inspired and developed all that was best within them, they built on through the years their new building on the old foundation principles.

Certain it is, that of all the colonists from the Old World, Virginia has had least occasion to depart from her original lines. Puritan New England, Dutch New York, the Quaker settlements of Pennsylvania, the Swedish settlements of the Jerseys, the Romish Colony of Maryland and the French elements of Carolina and Louisiana, while contributing, no doubt, most valuable constituents to our New World,

have all needed to be readjusted and altered, not alone in government, but in the spirit and atmosphere of their life and civilization, until they are far removed from what they began to be; while the Old Dominion, beginning with no special eccentricity, has assimilated what has come to her from every quarter, herself least changed of all. Her influence in this particular has been none the less real for having been wrought with the unobtrusive quietness of a truly natural force. She has been the Mother of States in more respects than one.

In the celebration of the three hundredth anniversary of the beginning of English civil and religious life in America, it should be borne distinctly in mind that this work from which our national life began was no mere private or commercial venture. For years life and treasure were poured out in Virginia without stint and without reward. To accuse the founders of Virginia of making money their first aim is to accuse them of the greatest folly. Such a man as Sir Thomas Smith, the Treasurer, and the most influential man in the practical management of the Colony, who was also Governor of the East India Company, and one of the most successful merchant princes of his age, would never have persevered in such a bootless venture as was the Colony in Virginia, if money had been his chief aim.

Not money, but the planting of the English race in the New World, and with it the seeds of civil and religious truth as the English race held the same—this they aimed at, and this they accomplished.

Dei gratia Virginia condita.

THE CHURCH AT JAMESTOWN.

WHEN it shall please God to send you on to the coast of Virginia, you shall do your best endeavors to find out a safe port in the entrance of some navigable river, making choice of such an one as runneth farthest into the land, and if you happen to discover divers portable rivers, and among them any one that hath two main branches, if the difference be not great, make a choice of that which bendeth most towards thee northwest, for that way you shall soonest find the other sea."

What an insight into the situation of those who first came to Virginia we have in this first item of the "Instructions by Way of Advice," given by the Virginia Council, in London, to the outgoing colonists! Virginia was little more than a name for a vast unknown region, extending from South Carolina to Canada.

Truly these voyagers "Went out, not knowing whither they went." Where they will land, what they will find, what coasts, what bays and rivers; how broad the land will be, how far away, when they land, it will still be to the long-sought "other sea," all is unknown.

This was in December, 1606.

The two companies which had undertaken to colonize Virginia were enthusiastic in their work. Already the Northern Company had sent out one ship in the previous August (1606), and of course she had not been heard from. In fact, she never reached Virginia at all, but fell in with a Spanish fleet in the West Indies and was taken, and most of her officers and men were even then in Spanish prisons. Also, in the following June two other ships were sent out by the Northern Company. They reached "Virginia," away up on the Kennebec river, in Maine, where, after much suffering and many deaths, the colony was frozen out, those who survived returning to England.

The three ships which came to Jamestown came out between these two disastrous ventures, being sent out by the First, or London Company. On December 19, 1606 (O. S.), they set sail with between one hundred and forty and one hundred and fifty colonists; and with the exception of short stops in the Canaries and in the West Indies, they were in the ships until April 26, 1607 (O. S.). For six weeks they were held by unprosperous winds in sight of England; and then it was that we first hear of the character and influence of their pastor, the Reverend Robert Hunt.

As we have seen in the last paper, the far-sighted Christian statesmen and patriots who planned and sustained this first permanent English colony in America were most careful to make full provision for the religious status and spiritual needs of the colony. There could be no question as to the religion.

The recent Romish Gunpowder Plot to blow up the King and the Protestant House of Parliament was yet fresh in all memories. England was enthusiastically Protestant, and Protestantism was practically undivided, and united in the Church of England.

For their pastor Smith records that the Archbishop (Bancroft) of Canterbury appointed the Rev. Richard Hakluyt, the historian of English voyages of discovery, to be minister to the Colony, and that by the authority of Hakluyt the Rev. Robert Hunt was sent out.

"Master Edward Maria Wingfield" speaks as if the choice of Hunt to be their minister had rested with him. "For my first work (which was to make a right choice of a spiritual pastor) I appeal to the remembrance of my Lord of Canterbury, his Grace, who gave me very gracious audience in my request. And the world knoweth Whom I took with me [i. e., Hunt]; truly, in my opinion, a man not any waie to be touched with the rebellious humors of a Popish spirit nor blemished with the least suspicion of a factious scismatic, whereof I had a speciall care."

Whoever chose him, all agree in praising him. Smith calls him "an honest, religious, courageous divine; during whose life our factions were oft qualified, and our wants and greatest extremities so comforted that they seemed easie in comparrison of what we endured after his memorable death."

Again it is recorded of him that during the six weeks the ships were kept in sight of England, "All which time Master Hunt, our preacher was so weake and sick, that few expected his recovery. Yet, although he were but twentie myles from his habitation (the time we were in the Downs), [from which we infer that his home must have been in Kent], and notwithstanding the stormy weather, nor the scandalous imputations (of some few, little better than Atheists, of the greatest ranke among us) suggested against him, all this could never force from him so much as a seeming desire to leave the business, but preferred the service of God in so good a voyage, before any affection to contest with his godlesse foes, whose disastrous designes (could they have prevailed) had even then overthrowne the business, so many discontents

did then arise, had he not, with the water of patience and his godly exhortations (but chiefly through his true devoted examples) quenched those flames of envie and dissention."

We cannot follow the long and trying voyage (they were eighteen weeks and two days on the way). But after they had left the West Indies "in search of Virginia," they were caught in a "vehement tempest," and driven helplessly on beyond their reckoning, so that some even "desired to bear up the helme and return to England than make further search." * * * "But God, the guide of all good actions, forcing them by an extreme storme to Hull [drive helplessly] all night, did drive them by His providence to their desired port beyond all expectation, for never any of them had seen that coast."

On Sunday morning early, the 26th of April, corresponding to the 6th of May, as the calendar is now corrected, they entered Chesapeake Bay, and landed on the southern shore.

Our first sight of Virginia, through the eyes of these storm-tossed and cabin-bound colonists, is like a dream of fairyland. It was our most charming season—the early days of May. They wandered on the shore of what is now Princess Anne county, and found, as young Percy, of Northumberland, records, "faire meddowes and goodly tall trees, with such fresh waters running through the woods as I was almost ravished at the sight thereof."

It was the Third Sunday after Easter, and if on the ships or on the shore that day the service was read, as it is probable that it was, the appropriateness of the Epistle for the day, beginning with 1 Peter 2: 11, and warning them "as strangers and pilgrims," to practice self-discipline, to submit to authority, and live in love, must have impressed those who heard it.

To this same point they returned three days later, on Wednesday, April 29th, the day after they had found the channel at Old Point, and knew that they could enter the river. Then, after the revered fashion of old Christian explorers and discoverers, they set up a cross at the spot of their first landing, and called that place Cape Henry.

After two weeks of exploration and examination, of which an interesting account is given by George Percy, they finally determined upon an island adjacent to the north bank of the river and forty miles from its mouth. This was selected as their "seating place," and for three very good reasons: It was sufficiently removed from the sea, and so less liable to attack from outside enemies; it was an island, (and large

enough for their purposes, being two and three-quarter miles long), and so afforded better protection from the natives; and there was a channel of six fathoms of water near enough to the shore for their ships to be moored to the trees, thus affording additional protection and an easy landing.

To this place they came on May 13th, and the next day, Thursday, 14th, all hands were brought ashore and set to clearing ground for their settlement and making ready timber for their stockade fort. This stockade was triangular, "having bulwarks at each corner like a half-moon, and four or five pieces of artillery mounted in them." The side next the river was 420 feet long and the two other sides each 300 feet long. A road ran all around on the inside next the stockade, and next to the road and facing inwards were the cabins occupied by the colonists. In the open space in the middle of the triangle stood the guard-house, the store-house, and when it was built, which was within a few weeks, the church. The settlement was at the upper or western end of the island.

"Now," to quote Captain Smith, "because I have spoke so much of the body, give me leave to say somewhat of the soule; and the rather because I have been demanded by so many how we began to preach the Gospel in Virginia, and by what authority; what churches we had, our order of service, and maintenance of our ministers; therefore, I think it not amisse to satisfie their demands, it being the mother of all our Plantations, intreating pride to spare laughter to understand her simple beginnings and proceedings.

"When we first went to Virginia I well remember we did hang an awning (which is an old saile) to three or four trees, to shadow us from the sunne; our walles were rales of wood; our seats unhewed trees till we cut plankes; our Pulpit a bar of wood nailed to two neighbouring trees. In foule weather we shifted into an old rotten tent; for we had few better, and this came by way of adventure for new.

"This was our church till we built a homely thing like a barne, set upon cratchets, covered with rafts, sedge and earth; so was the walls. The best of our houses [were] of like curiosity; but the most part far much worse workmanship, that neither could well defend [from] wind nor raine. Yet we had daily Common Prayer, morning and evening; every Sunday two sermons; and every three months the Holy Communion, till our minister died; but our prayers daily with an Homily on Sundaies we continued two or three years after till our preachers

came,"—that is, the next preacher to come after the death of Mr. Hunt."

Here is a true picture of the beginning of Church life in America. The pioneers, working in the summer heat, building a fort, clearing ground, planting corn, getting out clapboard and specimens of timber to send back to England, with sassafras roots and other crude products of the land.

Sunday comes, and they leave their tools, but still taking their arms, they gather under the "old saile" to shadow them from the sun while they hear the familiar words of Common Prayer, and the cheering exhortations of their man of God.

There, doubtless, the first celebration of the Holy Communion was held on Sunday, the 21st of June, 1607, corresponding to July 1st in our calendar. It was the Third Sunday after Trinity; and the next day the ships were going back to England. Note again the appropriateness of the Epistle—1 Peter 5: 5, etc.: "All of you be subject one to another, and be clothed with humility, for God resisteth the proud and giveth grace unto the humble. Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time. Casting all your care upon him, for he careth for you."

This probably continued for some weeks, and then was built the *first church building of the Church of England in America*—the "homely thing like a barne, set upon cratchets, covered with rafts, sedge and earth."

Soon the sickly season of August and September was upon these unacclimated men, and they died like sheep. Twenty-one deaths are recorded between August 5th and September 6th alone. Provisions were also already running short. There were but two gallons of wine left, and this the President reserved for the Communion Table. Mr. George Percy describes this wretchedness: "There were never Englishmen left in a foreigne countrey in such miseries as we were in this new discovered Virginia. Wee watched every three nights, lying on the bare cold ground, what weather so ever came, and warded all the next day; which brought our men to be most feeble wretches. Our food was but a small can of barlie sod in water to five men a day. Our drink cold water taken out of the river; which was at a flood verie salt, and at a low tide, full of slime and filth; which was the destruction of many of our men. Thus we lived for the space of five months in this miserable distress. not having five able men to man our

bulwarkes upon any occasion. If it had not pleased God to put a terrour in the Savages' hearts we had all perished by those wild and cruell Pagans." Such was the first church and congregation at Jamestown.

This poor little building of logs, covered with turf and sedges, lasted only about six months. Early in January, 1608, just after Newport's return from England, bringing supplies of men and provisions, the town caught fire and the reed thatching of the huts and church made a fire "so fierce as it burned their pallizadoes (although 10 or 12 yardes distant) with their armes, bedding, apparel and much private provision. Good Master Hunt, our preacher, lost all his library, and all that he had but the clothes on his backe, yet [did] none ever see him repine at his losse." Newport came to their help, and while the men were repairing the storehouse and other buildings, Newport's mariners rebuilt the church, probably on the site of the old one; and this is the second church built, and like the first, it was a hurriedly-constructed and poor affair.

Just about a year from the time it was built this church witnessed the first marriage in Virginia, which took place about Christmas, 1608, or January, 1609, when John Laydon, a laborer, who had come over in 1607, married Anne Burras, the maidservant of Mistress Forrest. They had arrived about October, 1608. This lady and her maid are the first women whose names are mentioned in the lists of emigrants. This little church must also have seen the last offices performed for that faithful man of God, "Good Maister Hunt." The time of his death is not recorded, but it can hardly have been later than the winter of 1608-9. Doubtless his remains rest in the bosom of Old Virginia at Jamestown, among the hundreds and hundreds whose lives were laid down in her foundation.

These two churches are the only ones which Captain John Smith knew in Virginia, for he returned to England in October, 1609. Hunt had then been already some months dead.

It witnessed the horrible "starving time" of the winter and spring of 1609-10, and saw the abandonment of Jamestown in June, 1610, when Sir Thomas Gates and Sir George Somers found the Colony at the last gasp, and took them aboard their ships to carry them back to England—a bitter trial after all that had been endured. And evidently it was God's will that Virginia should be tried, but it was not His will that she should be abandoned. When the ships were actually going down the river, word came to them that Lord De la Warr was lying

at Old Point Comfort with abundant reinforcements and supplies. Virginia was not abandoned, but rescued in the nick of time. With the coming of Lord De la Warr and a well-selected company of emigrants, a new and more hopeful era opened for the Colony. As for the church, although only two and a half years old, it was already in very bad condition. But De la Warr, a deeply pious man, took much pains in repairing it. Strachey gives a bright picture of the church and its worshippers: "The Captaine General hath given order for the repairing of [the church] and at this instant many hands are about it. It is in length three score foote, in breadth twenty-foure, and shall have a chancell in it of cedar, with faire broad windowes, to shut and open as the weather shall occasion, of the same wood, a pulpit of the same, with a font hewen hollow like a canoa, with two bels at the West end. It is so cast as to be very light within, and the Lord Governour and Captaine General doth cause it to be kept passing sweete, and trimmed up with divers flowers, with a sexton belonging to it; and in it every Sunday we have Sermons twice a day, and Thursday a sermon, having true (two?) preachers which take their weekly turns; and every morning at the ringing of a bell about ten of the clocke each man addresseth himself to prayers, and so at foure of the clocke before supper. Every Sunday when the Lord Governour and Captaine General goeth to church he is accompanied with all the Counsailers, Captaines and other Officers, and all the Gentlemen, with a guard of Halberdiers, in his Lordship's Livery, faire red cloakes, to the number of fifty, both on each side, and behind him: and being in the church his Lordship hath his seat in the Quier, in a green velvet chair, with a cloath, with a velvet cushion spread on a table before him on which he kneeleth, and on each side sit the Counsel, Captaines and officers, each in their place, and when he returneth home again he is waited on to his house in the same manner."

Here is great punctilio and formality; but withal De la Warr, Somers and Gates were men of profound piety. Religion was not a matter of ceremonies and services with them, but was the foundation of their lives. They were of the sort that "next to God loved a good fight," but they loved both truly, and God was ever first.

As for the two ministers who took their turns at Jamestown in those days, one was the Reverend Richard Buck, who had come with Sir Thomas Gates. He was an Oxford man and "an able and painful preacher." He served the church at Jamestown at least eleven years,

and maybe longer, and died in Virginia. He seems to have been of a Puritanical turn of mind, for he called his children, successively, Mara, Gershom, Benoni, and Peleg. The other minister must have come with Lord De la Warr, and his name is not given, but he is thought to have been the Rev. William Mease, who came at this time, and was in Virginia a number of years, being in Elizabeth City parish in 1615. This church, which Newport built and Lord De la Warr renovated, was of course built of wood; and in it, in April, 1614, Pocahontas was married to John Rolfe, probably by Mr. Buck. It is more probable that Pocahontas was baptized at Henrico by the Rev. Mr. Whitaker, as she seems to have lived there with Sir Thomas Dale at the time of her conversion.

In 1617 Captain Argall arrived in Jamestown, and served as deputy governor. He found the church which De la Warr had renovated again in ruins, and services being conducted in a storehouse. Some time during his tenure of office—i. e., between 1617 and 1619, a new church was built at Jamestown, "wholly at the charge of the inhabitants of that cittie, of timber, being fifty foot in length and twenty foot in breadth"; and this time the site was removed, and the new church was placed to the eastward of the old stockade (outside of it) and in the midst of or adjacent to the rueful graveyard, where so many victims of hunger, heat, cold, fever, and massacre lay buried. It was erected upon a slender cobblestone and brick foundation, only the length of one brick in thickness. This foundation was discovered by the careful explorations of the Association for the Preservation of Virginia Antiquities in 1891, and lies within the foundations of the next building, that is, of the one the tower of which is now standing. This slender foundation of the church, built between 1617 and 1619, is the oldest structure which has been discovered at Jamestown. It was within this little building that the first House of Burgesses met in July, 1619—the first representative body of English lawmakers to assemble in America. And "forasmuche as men's affaires doe little prosper where God's service is neglected, all the burgesses stood in their places, until a prayer was said by Mr. Bucke that it would please God to guide and santifie all our proceedings to His own glory and the good of the Plantation." Then the small, but august body of Burgesses was organized, and the first laws passed in America by a representative body were then enacted for the regulation both of the Church and of the State.

How long this little building, the third church, lasted and was used, we do not know, but in 1639, January 18th, the statement is made in a letter from the Governor, Sir John Harvey, and the Council in Virginia, to the Privy Council in London, that "Such hath bene our Indevour herein, that out of our owne purses we have largely contributed to the building of a brick church, and both masters of ships, and others of the ablest Planters have liberally by our persuasion underwritt to this worke." As this letter was dated January 18th, it may be that the church was finished that year, but there is no definite statement as to this.

The same letter makes mention of the first brick house at Jamestown, which was the residence of Secretary Richard Kemp. It was but sixteen by twenty-four feet in dimensions, but Governor Harvey speaks of it as "the fairest ever known in this country for substance and uniformity." This fourth church, built by Governor Harvey, stood and was used until September, 1676, when it was burned along with the rest of Jamestown by Nathaniel Bacon and his men. But it is most probable that the tower and walls stood, and that when Jamestown was partially rebuilt between 1676 and 1686, that the original tower and walls built by Harvey about 1639, were repaired and used. Thus repaired, the church continued to be used for many years. After 1699 the meetings of the House of Burgesses were no longer held in Jamestown, but removed to Williamsburg, and the residents at Jamestown became very few, and the congregation of the church at Jamestown was correspondingly diminished. In 1724 the Rev. William Le Neve reported to the Bishop at London that James City parish was twenty miles long and twelve broad, and that there were seventy-eight families in the parish. He held services at Jamestown two Sundays in three, there being about 130 attendants, and his salary was £60. One Sunday in three he preached at Mulberry Island, where there were about 200 attendants, and his salary was £30 per annum. Every Sunday afternoon he lectured at Williamsburg to about 100 people, his salary being £20. Holy Communion was celebrated four times a year to twenty or thirty communicants. The population was gradually drifting away from Jamestown, and the minister at Jamestown would serve other churches also. The fire of 1776 doubtless destroyed priceless church records, and the names of the clergymen who served James City parish can only be gathered here and there from other

records. I have gathered twenty-seven names, but the evidence of their connection with the parish is not satisfactory in all cases.

The last minister in the old church was certainly Bishop James Madison, who served the parish from 1785 to 1812. The old church was in ruins before 1812, and the last services in the parish were held in a brick church a few miles off on the road to Williamsburg, called "The Main" Church— that is, the church on the main land as distinguished from the island. This church has now disappeared.

The font of the old church and its interesting communion vessels were taken to Bruton church, in the new Colonial capital at Williamsburg, where they are still carefully preserved.

The old tower has kept its lonely watch for more than an hundred years. After long and inexcusable neglect it is now strengthened and guarded. Long may it stand. The principles, the heroic perseverance, the sufferings, which the very ground of Jamestown brings to mind, together with the imperishable fruits and blessings which went out to the New World from this first English settlement, have their fittest monument in the tower of the church which, in the providence of God, was appointed to bring the everlasting Gospel to these shores.

The following is a list of ministers who are recorded by several authorities—Bishop Meade, Dr. Dashiell, E. D. Neill and others—to have served in James City Parish between 1607 and 1800:

MINISTERS IN JAMES CITY PARISH.

1. Robert Hunt, 1607-08.
2. Richard Bucke, 1610.

[He was afterwards minister of the church at Kecoughtan in 1615.]

3. Lord De la Warr's minister, probably William Mease, 1610.
4. David Sandys, E. D. Neill, Virginia Colonial Clergy, page 7, at Captain Sam Matthew's, in James City, 1625.
5. Thomas Harrison, Chaplain to Governor Berkeley, Neill, page 14, 1644.
6. Thomas Hampton, Henning, 1644, Neill, p. 15; Bishop Meade and Dashiell, Digest of the Councils of the Diocese of Virginia, 1645.
7. Morgan Godwin, Neill, pp. 18 and 20, 1665.
8. Rowland Jones, Neill, p. 21; Senate Document, p. 103, 1674-88.
9. John Gouch, buried at Jamestown, 1683.

10. John Clayton, in letter to Dr. Boyle, signs himself parson at James City; Neill, p. 21, 1684.
11. James Sclater; Dashiell, 1688.
12. James Blair, Bishop Meade, Vol. I., p. 94, 1694-1710.
13. Solomon Whateley, Dashiell, 1700.
14. Hugh Jones, Neill, p. 27, previous to 1724.
15. Sharpe Bromscale, Dashiell, 1721.
16. William Le Neve, sent report to Bishop of London, 1724. 1722-1724.
17. Wm. Dawson, Commissary, 1734-1751.
18. Thomas Dawson, Commissary, 1752.
19. William Robinson, Dashiell, 1744.
20. William Yates, Dashiell, 1754.
21. William Preston, Perry's Historical Papers, p. 429, 1755.
22. Rev. Mr. Berkeley, Bishop Meade, Vol. I., p. 95, 1758.
23. James Horrochs, Dashiell, 1762.
24. Mr. Gwatkin, Dashiell, and State Papers, 1771-76.
25. J. Hyde Saunders, ordained for James City 1772. Bishop Meade, Vol. I., p. 95, 1773.
26. Mr. Bland, Bishop Meade, p. 113, note Main Church.
27. James Madison, Bishop Meade, Vol. I., p. 95.

The Church in Virginia in the Days of the Colony.

BY THE REV. JOSEPH B. DUNN, OF SUFFOLK, VA.

THE two principal sources of authority in regard to the Colonial Church of Virginia are Hening's Statutes and the old vestry books of the different parishes. During the period of her ascendency in Virginia the Church needed no defender nor apologist, and after the Revolution, when her organization was shattered, her property taken from her, and her clergy scattered, the Church was left helpless.

The Church had always been a part of the organic life of the Colony, but never a part of its politics. She was not organized for political ends, nor did she have any political traditions nor training. She was never a party in the Colony. To understand her downfall, it is necessary to understand the position the Church held in the community during the Colonial period. This position has never been fairly stated. Dr. Hawks, in the preparation of the History of the Virginia Church, was dependent for his materials in matters relating to the Church upon the works of the Baptists, Presbyterians and Methodists, the men who together wrought the destruction of the Church. Bishop Meade accepts the thesis of Dr. Hawks, borrowed as it is from the political briefs of the enemy of the Church, and though he had access to the vestry books of the early Church, he uses them to defend the thesis. His work is rather that of an annalist than a historian.

The history of the Church in Virginia reflects fully and accurately the life of her people; and the reckless condemnation of that Church has made incomprehensible the lives of her public men, who were in most cases devoted Churchmen. If we accept the thesis of the Church's enemies, then Washington, Mason, Nelson and the Lees were all exceptions to the rule of a corrupt and reckless gentry. This supposition is so preposterous that one Baptist historian attempts to explain Washington on the supposition that he was at heart a Baptist.

The Church in Virginia was from the first the Church of the people rather than the Church of the clergy. The churches were built by the

people, and the demand for clergy was always greater than the supply. As the people built the churches, purchased the glebes and furnished and stocked them out of their own means, they naturally contended that they were the owners thereof. The spirit of independence exhibited in the Virginia Assembly was the spirit of the people, and found expression in the vestry meeting as in the halls of legislature. The people of Virginia identified themselves with the Church as they identified themselves with the government. They were the Church as they were the State. In the patent which gave to the Bishop of London the spiritual oversight of the Colony the right of induction was expressly reserved to the Governor of the Colony. The vestries did not fight the letter of this law, but they made it inoperative by persistently asserting that they, as the representatives of the people, were the patrons of the livings; and that neither the king nor the governor, as the representative of the king, could claim the right of presentation, which was an inalienable right of the people themselves. The vestry was elected by the people and held office for an indefinite period. In most cases the vestry was a self-perpetuating body, filling vacancies in their number by their own choice; and yet the people never wholly surrendered their authority; for in some cases, upon demand of the people themselves, the vestry was dissolved by an Act of Assembly. The vestry were generally the most conspicuous and influential members of the community. Their duties were not wholly ecclesiastical, for to them was entrusted the care of the poor of the parish and the holding of all trust funds for such purposes. They appointed the procession-masters, and to them was made the report of the processioning. As these processionings established the bounds of every free-holder's property, the business was of great importance. They fixed the rate of taxation for tithes, and to them all tithes were paid. The long tenure of office and the importance and prestige attaching to the position of a vestryman inevitably produced an aristocratic and autocratic spirit in the men who composed the vestry. This august and closely organized body were in very truth "The twelve lords of the parish."

The status of the clergy was no less clearly fixed. The parson was the duly appointed officer in the Church, whose duties were well marked out, and whose authority was carefully defined. The minister was chosen by the vestry, and they were responsible to the people for the character and efficiency of their appointee. The vestry made earnest

effort that the parish might be always supplied with a minister, but every church and chapel was provided with a salaried clerk, who read the services regularly, and the lack of a minister did not prevent the people from attending the services of the Church. No vestryman could hold the office of clerk. Wherever a sufficient number of citizens settled in any portion of the Colony, a chapel was immediately provided by the vestry and a clerk appointed.

The taxes for maintaining the Church establishment were called tithes. These tithes went for the minister's salary, the salary of the clerk and the maintenance and building of churches and chapels and for the support of the poor. Every male inhabitant over sixteen was tithable, and the tithe varied from thirty to sixty pounds of tobacco per poll, according to the immediate needs of the parish.

The Church was the People, and the People the Church; but the attitude of the people towards dissenters was expressed not by the Church as an ecclesiastical establishment, but by the representatives of the people in their legislative and executive capacity. So far from being a persecuting Church, the Church as a Church did not attempt to control these matters, which were everywhere deemed a part of the civil order. The expulsion of the Puritan preachers and the breaking up of the Puritan congregations in Nansemond and Norfolk counties, a few months before the execution of Charles I., were acts not of the Church, but of the Governor's Council, and the charge against the Puritans was disloyalty to the Government and to the King. The famous and oft-quoted statute against the Quakers, expelling them from the Colony and providing that if they returned the second time, they should be proceeded against as felons, takes on a very different color when the statute is given in full, and not in the garbled form in which it appears in the partisan histories of the sects. The statute closes with these words: "Provided, always, and be it further enacted, that if any of the said persons, Quakers or other separatists, shall, after such conviction, give security that he, she or they shall for the time to come forbear to meet in any such unlawful assemblies as aforesaid, that *then* and *from thenceforth* such person or persons shall be discharged from *all the penalties* aforesaid, anything in this act to the contrary notwithstanding." (Hen., Vol. 2, p. 183.) The statute was directed against organized opposition to the laws and institutions of the Colony, and no attempt is made to deprive the individual of his liberty of thought and utterance, so long as he with others did not attempt to overthrow the civil law.

The fact that there was no Episcopal authority within the Colony, and that the make-shift of a commissary was never accepted either by the clergy or the people, forced the vestries to assume functions properly belonging to ecclesiastical courts. In the event of the bad behavior of any of the clergy, he was summoned before the vestry and tried; and if the charges were proven, he was expelled, or if by any chance he had been inducted into the living, he was prosecuted before the authorities at the seat of government. That the vestry, as the representatives of the people, did demand a high standard of life and character on the part of the clergy is evidenced by the fact that in some cases, even though it brought open reproach upon the Church, they turned the offending minister out of his office. The fidelity of the vestries in this matter was one day to furnish to the enemies of the Church material for a bitter arraignment of the Church itself.

The Church, in its parish organization, reflected the life and social standards of the Virginians. Birth and position were among the acknowledged requisites for membership in the House of Burgesses, and the like requirements were considered essential in the choice of a vestryman. The government of the Colony and the government of the Church in Virginia were both alike democratic, but it was the democracy of Athens, not of Rome. The landed gentry both in the Assembly and in the vestry were the representatives of the people, and till the middle of the eighteenth century no one questioned the established order. One class in this social order was gradually crystallizing in its hatred of the aristocratic form of government. This was the class of overseers. This class was, in fact, the only element in the Colony which had ever been subjected to persecution, though the persecutors were apparently oblivious of the fact of any injustice on their part. The "overseer legislation" in the Colony was all of a kind to breed a deep and abiding hatred of the established order in the hearts of those affected by it. It was provided by law that the overseer should live in a house adjacent to the negro quarters; he could own only one horse, and he was not allowed to attend muster, which was the great event of the year in country life. These overseers were, in the very nature of things, the most skillful farmers, and accustomed to exercise authority, and yet, by a curious twist of legislation, they were practically pariahs.

The very church building itself, with the best pews reserved for the magistrates and their families, and with the private galleries erected at their own cost by the rich men of the parish, gave an added em-

phasis to the aristocratic nature of State and Church. When the Baptists commenced their efforts they found plenty of inflammable material, especially among the large class of overseers; and in the days of agitation and unrest that preceded the tremendous social upheaval of the Revolution, the discontented found a golden opportunity. The Church of England in Virginia became the target for abuse on the lips of those who were proclaiming their hatred of all things English. The first Baptist Association, which was professedly, in its inception, in 1770, a political organization, was sworn to the destruction of the Church.

Suddenly the Church found herself attacked by a host of men, who maligned her clergy, ridiculed her institutions and fought her with weapons new even to that kind of warfare. The Church was taken by surprise. She had no weapons with which to fight vulgar abuse, nor would she be embroiled in what she conceived to be a social rather than a religious quarrel. Sometimes the agitator, when he became insufferable, fell into the hands of the constable, and straightway the Church was painted as a bloody persecutor. In none of these so-called persecutions does the Church appear as the prosecutor. The charge brought against the victims was "breach of the peace," and the arrest was made by the sheriff or magistrate. The offender was set at liberty when he furnished a peace bond. The persecuted martyrs of Virginia were offenders against civil law, and were victims not of the Church's hate, but of the justice of a magistrate's court before which they were tried for intemperate speech and creating a disturbance. At the very time when these supposed persecutions were going on, the law of the land gave them the right to apply in court for licensed houses for the worship of God according to their own conscience. The offenders, failing to comply with the law, were, like other offenders against the law, punished by the courts.

The forces that led to the final overthrow of the Church were in part religious and political, but still more, perhaps, were they social and economic. To destroy the Establishment meant to dethrone the twelve lords of the parish, to humiliate the aristocrats, and last, but not least, to do away with parish dues. By depriving the vestry of its powers and the Church of its property, and then by raising hue and cry against clergy and Church as English in name and sympathy, the Church was first despoiled and then overthrown.

When the Revolution was over, the new State presented a strange

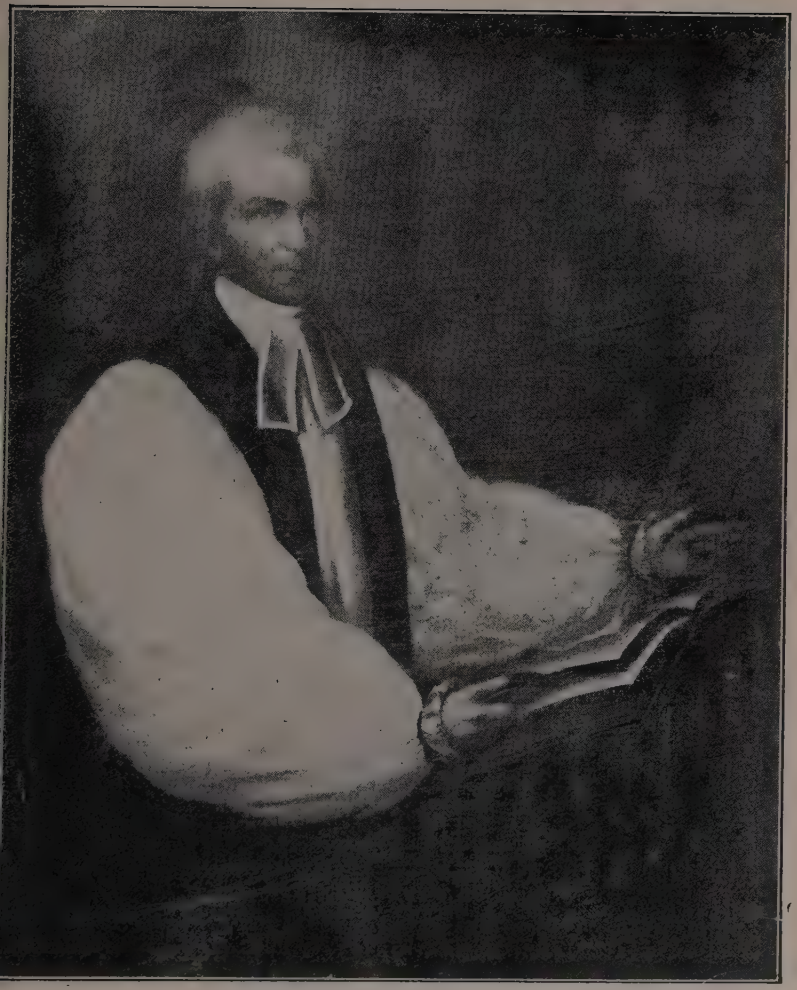
condition of affairs. A large element of the population that had formerly taken but little interest in public affairs had, during the long years of turmoil, come into prominence. The Baptists, especially, were organized as a political party. The spirit of the age was against conservatism and aristocracy. The traditions of the Church in Virginia forbade her to enter the political arena The legislature was flooded with petitions from the enemies of the Church, demanding her destruction. The Church had but one reply, and that was to beg that the questions at issue be submitted to the people of the State to decide. This request was denied her. The new religio-political parties were well organized and very active, and the public men of Virginia found a strong instrument ready for use. Political power was still in the hands of the aristocracy, but a new party, zealous with religious enthusiasm, was clamoring for recognition. The men who had put forth the Bill of Rights found that keen instrument turned upon its authors. They did not flinch from the ordeal. The committee appointed to revise the laws of the Commonwealth reported an act establishing Religious Freedom. That committee was composed of five men—Jefferson, Pendleton, Wythe, Mason and Lee. All except Jefferson were active members of the vestries of the Established Church, and Jefferson's name also was in the list of the vestrymen of St. Anne's Parish, though there is no record that he exercised the function of his office. When the Church was dis-established, the deed was wrought by the sons of the Church. There was no compulsion resting on them to do this thing, for the question had not been submitted to the people at large. These men deemed it a political necessity and a necessary corollary of the Bill of Rights, and they, without a dissenting voice, signed the warrant for the dissolution of the Church of their affections. Such was the spirit of the laymen who, from the beginning, had guided the councils and controlled the destiny of the Church in Virginia.

But this act was fraught with consequences undreamed of by its authors. The enemies of the Church deemed that they had won a great victory, and they never rested till the Church was despoiled of its possessions. For the first time in history there was a persecuting Church in Virginia. The campaign of hostility and invective was unrelenting and ruthless. The Church, for nearly twenty years, was despaired of even by those who loved her. The spirit of her despoilers did not win the allegiance of Churchmen to the only organized religious life in the State. A period of religious depression followed the overthrow of the

Church. Many of the gentry of Virginia were without a Church; and love of State became the only religion with many of this class. Bishop Meade's description of the low ebb of religious life among the upper classes in Virginia at the beginning of his ministry is doubtless a faithful picture. The cause of this condition is likewise apparent. That the character of the men still remained high in spite of religious apathy, or even hostility, is due to that social code, in obedience to which the Virginian gave a fuller and richer meaning to the name of gentleman. They were for a quarter of a century irreligious in their lack of recognition of the duty of accepting organized and systematized Christianity, but some of what we now call the Christian graces were beautifully exemplified in their daily intercourse with fellows.

During the long years of war the clergy became scattered. There was no possibility of obtaining ministers except from England, and it was no time for an Englishman to begin his labors in Virginia; and there was no security for his support, even if he were brave enough to make the venture. On the other hand, the ministers of the denominations multiplied indefinitely. It was not until the effects of the Revolution began to die out that the old aristocratic order of society began to assert itself again. The hatred of all things English was the lever used to overthrow the Church and to keep her in the dust. The feeling against the mother country was not allowed to die out, as it was too valuable a political asset to let slip. So strong and so lasting was the feeling that Benjamin Watkins Leigh, in the Virginia Constitutional Convention of 1829-'30, exclaimed: "I know it is the fashion to decry everything that is English, or supposed to be so. I know that, in the opinion of many, it is enough to condemn any proposition in morals or in politics, to denounce it as English doctrine." This statement of Senator Leigh is a luminous commentary on the history of the Church in Virginia.

History presents no more striking example of a Church of the people than is found in the Church of Colonial Virginia. The people not only maintained the Church as established, but extended it to meet the needs of a growing population. They voluntarily assumed the care and support of all the poor in the community. They not only clothed, but educated the orphan and the waif. They demanded of their clergy that they lead exemplary lives, and expelled them from office when they fell short of this ideal. They held loyalty to God and to His Church not an accident, but an essential of good citizenship. They



The Rt. Rev. James Madison, D. D.,
First Bishop of Virginia.

appointed from among themselves clerks to read the services and sermons in the absence of an ordained minister, and the Church was their home. The Colonial Church of Virginia produced the largest breed of men yet seen upon this continent. This Church was overthrown in a social cataclysm, but even in the hour of her dissolution she was true to her traditions. She had preached good citizenship and obedience to law; and when her enemies despoiled her of her property and made her splendid lineage the ground of an accusation of shame, she raised no voice in protest. Her property was taken away by law, and she submitted to that law, never claiming the halo of martyr nor calling legislation persecution. Even to the end she persistently refused to become embroiled in the bitter strife of words. Her story has never been told, and her children to-day know her only from the partisan and libelous screeds of her destroyers. The Church, in her actual administrative life, was aristocratic, but so was the life of the people whom she served. It was the aristocracy of birth, it is true; but it was also the aristocracy of worth, and its creed of *noblesse oblige* kept her silent even when men maligned her and robbed her under forms of law.

The Fall and Rising Again of the Church in Virginia.

An Essay, Read Before the Alumni Association of the Theological Seminary in Virginia, June 20, 1907.

VIRGINIA SEMINARY ALUMNI ADDRESS

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THE year 1907 will be marked as that in which a re-study was made of the beginnings of the history of Virginia, and especially of the Church in Virginia. All eyes are turned this year to Jamestown, and many minds are seeking to reconstruct the scenes enacted there three hundred years ago. Orators and writers are telling the story anew, and with a new realization of its import; and we are very sure that one result will be a fairer estimate of the purpose and character of the founders of the State, and a new demonstration of the good providence of God in planting and preserving on these American shores this vine of His Church, which has grown and filled the land.

I venture to take as the subject for the essay to-day another epoch in the history of the Virginia Church, which we must know if we would truly trace our descent from the Church of Jamestown and understand the lessons of our long past. Our theme is, "The Fall and Rising Again of the Church in Virginia." The story would cover, for its complete telling, a period of about a century of her life, or, say, from 1740 to 1840. At the beginning of this period we see the Church sitting as a queen upon her throne, supported and protected by her lord, the State, apparently the most stable institution among this new people. In the midst we see her dethroned, distrusted and disqualified, vainly striving to save from the wreck of her fortunes some remnants of her former possessions, if not of her power. At its end she appears

revived, chastened and purified, girded with humility and grace as one who doth serve, and entered upon the holy work in the doing of which she has outlived all calumny and been honored of God and men.

That the Church which was founded with the Colony of Virginia should be an Established, or State, Church was inevitable under the conditions existing. No other form of Church was known or conceived of, and as the English government went with her Colonies as the mould of her civilization and law, so the English Church would go as the outward embodiment of her Protestant religion. Just what was to be the permanent form and theological complexion of that Church was still a question of controversy at home. It seems to have given the colonists very small concern either now or later; and it is singular how little echo of the theological strifes of England was heard in Virginia. The Church established here was the English Church of 1607 and thereabouts, and that has been the norm of Virginia Churchmanship ever since. The colonists wanted simply good men like Hunt and Whittaker and Buck and their immediate followers, selected and sent out by the London Company, to read the old prayers in their rude churches, to preach to them and to administer the sacraments as they had been accustomed to have them at home. They worshipped according to the forms of the big Prayer Books in their churches, and they and their children learned the catechism out of them, and they obeyed as far as possible the "Constitutions and Canons Ecclesiastical," which were bound with them at the end, after the Psalms in metre. When these Canons failed to meet their particular wants, they made other Canons by their Burgesses, under the guise of Acts or Orders of Assembly, and the county lieutenants and churchwardens saw that they were proclaimed and duly followed. Those curious Churchmen called Puritans were perfectly welcome in Virginia so long as they obeyed the laws. Those queer non-Churchmen called Quakers, (by no means the Quakers of a later day), were not welcome because they would not obey the laws, and taught men so.

Among the Canons ordained by the General Assembly were those creating in each parish a Select Vestry, as it would be called in England. A vestry was originally the whole body of parishioners, met to order their parochial affairs; the model, by the way, of the New England town meeting. But this was not convenient in Virginia, and the vestry was ordered to be composed of "the most sufficient and selected men" to be chosen by the parishioners; the origin of our vestry elec-

tions, dating back to 1642. Later the number was fixed at twelve, and most unfortunately they were made a self-perpetuating body. These administered parochial affairs, as that term was understood in the wide meaning of English law.

The Church thus established, and supported by parochial taxation, seems fairly well to have met the religious wants of the people of that day. Perhaps under no other conditions could she have done so well when both the Colony and the Church were in their infancy, and she was in the position of a Mission Church, but with no missionary society or agency behind her to look to for direction and support.

But when a century and a quarter had passed, conditions were different. The Colony had grown tremendously in every way; in numbers and wealth, in political vigor, in the intellectual and economic progress of the great body of her people. It was practically no longer a Colony but a Commonwealth. The Church, meanwhile, had grown in size only; but in vitality, in adaptiveness, in capacity for self-support, self-government or self-discipline, in ability to meet her altered and increased responsibilities, not one whit! She was rather growing infirm in her swaddling clothes. She was tied and bound, and all but strangled by the very bonds on which she leaned. Her weakness and inability to meet new conditions as they arose was not inherent in the Church, but lay in outward and artificial circumstances, which she had not the power, even if she had the wisdom, to change. What she might have done and become, undebilitated by State patronage and unhampered by political control, none can tell. What she failed to become and to do, being thus handicapped, is patent enough now.

I lay stress upon this one fatal condition, because it is the sufficient explanation of all her weakness and her woes. The system of Church government in Virginia was, I believe, without parallel in history. It was not Episcopal, nor Presbyterian, nor Congregational, nor yet a compound of the three. It was a government by a political, local, lay aristocracy, which was a branch of the civil government of the Colony. The Church herself was without power to act, to provide for her essential needs or to perpetuate or develop her life.

Among the secondary causes of the weakness of the Church, and the one which has been almost exclusively insisted upon, was the scarcity of her clergy and the unworthiness and inefficiency of many of them. The root of this difficulty lay further back—in her incapacity to produce a native ministry sufficient and suitable for her needs. She had

no power of mission. Occasionally a young Virginian would go to England and there seek the ministry, but he would do it of his own initiative. Sometimes a vestry would find a man of sufficient education and proper character whom they would induce to take orders and accept their living. The process of securing ordination for such an one was not difficult. They had but to supply him with their own letter of recommendation and a title to their parish, to which the Governor and, perhaps, the Commissary would add their endorsement. Armed with these, the candidate would set out on his pilgrimage to the palace of the Bishop of London, where, for the first and only time in his life, he would come in touch for a moment with a source of ecclesiastical order and authority. If he escaped the dangers of the sea and the ravages of small-pox in a London tavern, he returned within a twelve-month in priest's orders, and fully equipped with Tillotson's Sermons and, perhaps, half a dozen other books, which would constitute his theological library.

These few native ministers were by far the best, I believe, in the Colony. Other vestries ordered ministers to be selected and sent from England by their friends or their factors in London, much as they ordered Prayer Books or Communion plate; while others consulted the Commissary, and took what applicant for a living he might have on his hands; or they employed from time to time whatever clerical derelict might drift their way and apply for the place. These last, as might be supposed, were usually the worst. Yet the vestries were really concerned in trying to get good men for their parishes, and in being rid of those who proved otherwise. In spite of their efforts, many unworthy men, and a few impostors who were not in orders at all, held livings of which they could not be dispossessed. But such cases were much less frequent than has been represented, and the great majority of the Colonial clergy were godly, faithful and, in many cases, able men.

My heart goes out to the memory of these servants of God in those earlier and less auspicious days of the Virginia Church, who did their work with patience with so little to animate or encourage them. They wrought alone and almost unheeded, each in his own isolated field of labor, wide as the wilderness in territory, but narrow almost to the vanishing point in all that could give inspiration, impetus or promise to their work. They had no great Church life behind them or around them; no standard to live up to, no competition to rouse their energies.

They had no Bishop, no Conventions or Convocations, or clerical associations. They had no missions or missionary societies to stir their zeal; no guilds or choirs or Sunday-school to uphold their hands in the work of their parishes. They had no books, no papers, no mail. No *Southern Churchman*—think of that! No missionary in the remotest foreign field to-day is so completely cut off from the manifold expressions of religious life and activity as were these men. Whatever atmosphere of this sort there was around them was of their own creation. And yet, for a century and three-quarters, these ministers kept the religion of Christ and of the Mother Church alive here in the wilderness. If the old parish registers, wherein alone their work found earthly record, had been preserved to us, the names of those whom they baptized and catechized and married and buried would form an almost complete roster of the souls in Virginia during that period.

Wherein they failed to gain and hold for the Church the love and reverence of the common people, a sufficient explanation may be found in the conditions of the Establishment. The clergyman was, in common estimation, identified with and the creature of the vestry, and the vestry was a close corporation of real or would-be aristocrats. Social lines were closely drawn, with the usual unhappy result. In church the common people sat in pews assigned them down by the door. If they did not come to church the churchwardens occasionally presented them to the grand jury, and they were fined, as they were also for racing horses or hunting on Sunday and other offenses against morality and Church discipline, and the vestry got the money. Their little tobacco crop was taxed heavily for parochial purposes. True, the twelve vestrymen probably paid one-half the tithes of the parish, but they laid the levy and the small planter did not. As a contribution he might have given his sixty pounds of tobacco willingly. As a tax he paid it grudgingly. If he took up land further back in the wilderness, the parish system followed him, with new churches to build and a new parson, living, perhaps, forty miles away, to be paid his 16,000 pounds of tobacco. The Church was fast becoming unpopular with the masses whom it not did reach, or at least reached but imperfectly and with small power to win their affection.

The rise of the Dissenters in Virginia and the beginnings of their inroads upon the legal preserves of the Church dates practically from about the year 1740, though it was nearly twenty years later before their opposition was seriously felt, and still another decade before

they began to attack the Establishment with deadly determination. Their progress, however, among the plain people of the country was rapid from the beginning, and the reasons are not far to seek. Many of the dissenting preachers, however ill-equipped in knowledge and narrow in creed, were men of earnest piety and burning zeal. They brought religion to the doors of the people who, before, could hardly reach its exponent by a Sabbath day's journey. They presented it in such guise as they could understand, appealing to the feelings rather than the understanding, but touching the hearts as the long sermons and lifeless services of the parish churches had never touched them. Moreover, these preachers were men of strong native sense and shrewdness, and they understood their congregations very thoroughly. Their very weaknesses they turned into elements of strength. Their lack of education, their being without regular orders, the sporadic and democratic organization of their churches, the very small expense attaching to their support and the maintenance of this native and homely form of religion, as contrasted with that of the Established Church—they made all these things weigh in their favor. "Free Religion" proved to be a harp of many strings, and they played upon them all. When at last the magistrates began, in a few instances, to seek to curb their zeal or reprimand their excesses, they courted prosecution with the devotion of the martyr combined with the shrewd wisdom of the political agitator. Fines they did not like to pay, but there was no such pulpit as the grated window of the county jail. This appealed to the popular sympathy as possibly nothing else could. The crime of persecution was now added to those ascribed to the Church; and presently a still more serious charge began to be laid at her doors, and one more potent to fire the public heart. It was the *English* Church! The popular indignation aroused by the Stamp Act grew apace until it burst into the patriotic flame of Revolution, and the odium which began to attach to England was not slow to be directed toward the Church which bore her name.

Meanwhile the Baptist and Presbyterian voter had become an element to be reckoned with. As early as 1759 an act was passed declaring that a vestryman joining a dissenting congregation thereby vacated his office. But few Dissenters as yet found their way to the House of Burgesses, but they were helping to elect those that did. The perfectly just, but unwise, course of the clergy who protested and appealed to the courts against the Option or Two-penny act of 1758, which

allowed their tobacco salary for that year, when tobacco was particularly high, to be compounded to them at the miserable rate of sixteen shillings and eight pence a hundred, and their practical defeat, contrary to law and justice, but in obedience to the will of the people, did much to strengthen the prejudice against the Church and embolden her enemies.

The boon of Disestablishment came to her, however, from the wisdom and convictions of her own sons. Many of the old vestrymen must have been long ago persuaded that not only the cause of religion, but the influence and vitality of the Church which they loved were being hampered and jeopardized by its connection with the State; that the whole system, however venerable, was false and vicious, and that the principles of religion as well as the logic of events demanded that her service should be perfect freedom. For the first time in the history of Virginia, if not of the English race, an opportunity for declaring and carrying into effect these convictions presented itself in 1776. Before that time the Church in Virginia had no more power to free herself from the control of the State than has the Department of Justice, for instance, to decline its allegiance to the government of which it is a part. But when the people of Virginia met in Convention to face the question of Revolution and to proclaim their Declaration of Rights, the occasion offered, and the promptness with which it was seized upon to pronounce the principle of Religious Liberty shows that the conception had long found lodgment in their minds. When that Convention, composed of Churchmen almost to a man, unanimously adopted the sixteenth article of the Bill of Rights they knew perfectly that it would lead, and was meant to lead, to the disestablishment of their Church, though few, perhaps, saw as clearly as did George Mason, its author, and the father of Religious Liberty, the full extent to which it would go in guiding further legislation.

Almost immediately after the adoption of the new Constitution, the General Assembly proceeded to put into effect the principle announced, by an act declaring null and void in this Commonwealth all acts of Parliament which limited the right of maintaining any religious opinions or exercising any mode of worship. The same act exempted Dissenters from the payment of parish levies for the support of ministers; and, lest such levies should now fall too heavily upon those who still adhered to the Established Church, if required to pay the ministers their fixed salaries, the act providing for such levies was suspended

Payne's Church, Fairfax County, Va.

for one year. All glebe lands, churches and chapels, church plate, &c., were, however, expressly reserved and saved for the church in each parish for all coming time. The act for the support of the clergy continued to be suspended from year to year until it was finally repealed in 1779.

The passage of this act of October, 1776, was the crucial test for the Church. The prop which had been her temporal support, the parish levy, was removed in a moment and without warning. It came at the most inopportune time, at the beginning of the Revolution, when the distractions of war filled the land, when taxation was heavy and property depreciated, and when the principal men of each parish were absent on public duty or absorbed in the stirring events and doubtful issues of the day. What steps were taken in the different parishes toward supporting the Church by the new system of voluntary contributions we have little or no means of knowing. In the great majority of cases probably nothing was done, the matter being deferred until more peaceful times. The ministers, if they stayed in their parishes, had their glebes, and from these and such alms as they might receive, gained their meager living. Some turned to secular pursuits for support; others drifted out of the State; several entered the army as officers or chaplains. At the outbreak of the Revolution, or, say, in 1775, there were, as nearly as we can gather, about ninety-five parish ministers in the Colony. Bishop Meade, following Dr. Hawks, says that at its close, or in 1785, "only twenty-eight ministers were found laboring in the less desolate parishes of the State." But Dr. Hawks' figures are not accurate, for we can find at least *forty-two* whose names reappear after the Revolution, and there may have been others whom age or distance prevented from coming to the Conventions, and of these at least thirty were still in their old parishes. During the ten years certainly as many as twenty-three would die or become disabled, which would leave only thirty to be accounted for after a decade of upheaval and war, when the very foundations on which they had rested were overturned. We cannot, therefore, justify Bishop Meade's hasty conclusion that "had they been faithful shepherds, they would not have thus deserted their flocks."

With the first return of peace the Church people began to cast about for means for rehabilitating and maintaining their Church. And here another source of weakness, due wholly to their former condition as an Established or State Church, manifested itself in a way that, to us,

seems perfectly amazing. The idea of a Church supported by the free-will offerings of her people was one that was absolutely foreign to their minds. Whether such a condition would be desirable or not was not at all the question at issue. To the minds of the very great majority of the leading Churchmen such a scheme was visionary and impracticable. It meant that religion would die out in the land, or degenerate into they knew not what form of ribaldry and free-thinking. In a few places, like Alexandria, for instance, a number of wealthy men from one or two parishes might unite and maintain the services of the Church by pew rents, and this Washington took the lead in doing there; but elsewhere the light of the Church would be extinguished forever. Such was their firm conviction, and why? Because the duty of giving had never for one moment been taught, nor an opportunity for its exercise been offered, in the Colonial Church! I suppose that on Communion occasions an offertory was taken to be distributed by the minister among the poor, a purely formal proceeding. Beyond this I doubt whether an offering had ever been taken in a Colonial church, or that the people had ever been asked to give a penny for her support or extension. The vestry paid all the bills out of the parish levy. The people were asked and expected to give nothing, only to pay the tithes assessed upon them as the law demanded. And so they had never learned to give, nor to imagine the Church and her ministry being maintained in any such uncertain and unbusinesslike fashion.

When the law of 1776 was passed, suspending the parish levies, the question of whether the support of ministers and teachers of the gospel should be left to the voluntary contributions of each religious society or be provided for by a general legal assessment, was professedly left open for future determination. In 1784 the Churchmen in many counties, with a few others, petitioned the General Assembly for a law requiring all persons to contribute to the support of religion in some form or other; and a bill was introduced entitled "An Act for establishing a provision for teachers of the Christian religion," and known as the General Assessment Bill. It provided that each taxpayer should declare, when giving in his list of tithables, to what religious society his assessment should be appropriated; but its payment was obligatory The bill was opposed by three parties in the State, holding very diverse views. There was an element, influential, if not large or open, who were indifferent, if not inimical, to the existence of any Church or religion at all. Secondly, there were the Dissenters generally, but chiefly

the Baptists, whose Church methods required little for their maintenance, but who were quick to see the advantage the measure would afford to the Church of larger requirements upon whose destruction they were avowedly bent. And lastly, but in effectiveness chiefly, there were a small number under the leadership of James Madison, who saw that the whole thing was wrong in principle and contrary to the doctrine of perfect liberty in matters of religion. It was advocated by some Presbyterians at least and by Episcopalians generally, under the skillful leadership in the Assembly of Patrick Henry, aided by such men as Edmund Randolph, Richard Henry Lee, John Page and Edmund Pendleton; while George Washington was an avowed believer in the principle, to quote his own words, of "making people pay for the support of that which they profess." It is strange to us to-day that such great statesmen and devoted Churchmen should have contended so vigorously for such a measure. But the traditions and custom of many centuries are hard to overcome. The maintenance of religion without the sanction and support of the government in some form was to them an untried experiment, and one of more than doubtful promise. They were opportunists because of their fears for religion and the Church.

When Madison saw that the bill would certainly pass if brought to a vote, he succeeded in having it laid over until the next session. In the meantime, at the solicitation of Mason and Nicholson, he prepared his famous "Memorial and Remonstrance," which was widely circulated. It received so many signatures, and was probably itself so effective as an argument, that at the next session the bill was defeated with little difficulty. This victory paved the way for the passage, one year later, of Jefferson's Statute of Religious Freedom, which had been reported in 1779 by a committee composed originally of Jefferson, Wythe, Mason, Pendleton and Thomas Ludwell Lee, but which had hung fire in the Assembly for seven years.

The real act by which the Church was disestablished, however, was that for "Incorporating the Protestant Episcopal Church," passed at the session of October, 1784, upon the petition of the Episcopal clergy. It made the minister and vestry of each parish a body corporate to hold its property, repealed all former acts relating to vestries or ministers and their duties, or to the doctrines and worship of the Church, and provided that the Church, in Convention, should regulate all its religious concerns. The act, as we shall see, was repealed two years later, but in the meantime the Diocese of Virginia was organized under

its provisions on the 18th of May, 1785. In that first Convention sixty-nine parishes were represented by thirty-six clerical and seventy-one lay delegates. It was by no means a small or insignificant body, and as one reads the names of the laymen who chiefly composed its membership, he sees that it represented, to a large degree, the foremost people of the State in substance, position and character. They were trained legislators, and every page of their proceedings shows their skill in this regard and the patient and thorough consideration they gave to the matters before them. Not one of these delegates had ever sat in a Church Legislative Convention before, except Dr. Griffith. Their ecclesiastical training had been gained as vestrymen solely. They met to organize a Church under conditions never before existing. They had no precedent to guide them, no model to which to conform. Their work under such circumstances was truly remarkable. In their response to the overtures from the North in regard to forming a General Convention, and in the body of Canons which they enacted under the title of "Rules for the Order, Government and Discipline of the Protestant Episcopal Church in Virginia," so admirably adapted to the peculiar conditions in which they stood, they manifested that genius for Constitution-making which seemed to be inherent in the Virginian of that day. In these respects they knew clearly what they wanted, and spoke with plainness and confidence. But in another direction their work seems to us to leave much to be desired. In view of the vital needs of the Church, not as an organization but as a living working body, they lacked comprehension, initiative and the foresight of faith. In the face of the actual situation confronting them in each parish, of the problems and demands of the hour calling for practical solution and aggressive effort, they seemed almost powerless, and can only recommend to the several vestries to take the most effectual measures for the support of their ministers, and issue an address to the members of the Church, mildly reviewing the advantages of religion, explaining the present situation, and exhorting them in this crisis "to co-operate fervently in the cause of our Church." "Of what is the Church now possessed?" they cry in plaintive accents, and answer, "Nothing but the glebes and your affections." This was the sum-total of her estate, real and personal. One can hardly fail to see the longing backward glance at the fleshpots of Egypt made while taking the inventory. The glebes seemed to them much the more tangible and dependable asset of the two. It was of the sort they had been accustomed

to look to and to estimate. They did not realize yet by what an uncertain tenure even that was held, as their Baptist friends would show them after awhile, or what a source of weakness these same glebes would prove, in exciting the opposition of their enemies and diverting their own energies for their defence. Still less did they understand the mine of wealth and spiritual power that was latent in that other item of her possessions, the affections of the people for the Church. From that source the Church in the Virginias draws now an income of half a million dollars annually. At that day these affections had never been taught how to express themselves; nor would they until, by sore travail, the Church should learn not to lean upon the arm of flesh, and discover the true source of her strength and wherein was the hiding of her power.

In two years the Act of Incorporation was repealed, the other denominations continuing to protest against it and refusing the offer of the Legislature to have a similar act passed in favor of their own Churches. The real injury done the Church by this repeal was small. But as a sign of her loss of prestige, and of the continued persecution to which she would be subject, it added much to her depression and discouragement. Yet she still failed to see the lessons of Providence, and to devote herself to her development from within rather than to saving the sad remnants of her former estate. After five years, and after one failure due to her own disgraceful lethargy, she had obtained a Bishop and was now fully organized. A few new clergymen were being ordained or were coming in from elsewhere, though not enough to take the places of those who died, much less to fill what should have been the demand. The defection of the Methodists made large inroads in the ranks of her adherents. The pestilential spread of infidelity still further sapped her strength. The clergy of the old school seemed impotent to cope with dissent or skepticism, or to adapt themselves to a new order of things. One by one the parishes gave up the hopeless struggle and passed into the inanition of seeming death. The Conventions grew smaller and smaller. The one hundred and seven members in 1785 became but thirty-seven in 1799, in which year, by the way, the General Assembly passed an act repealing specifically and by name all previous acts in any way touching upon "the late protestant episcopal church." The reason given was that they tended toward the re-establishment of a national Church. The real animus is doubtless seen in the confiscation of the glebes which followed three years later.

For many years the Convention had been trying to defend her right to this property, so solemnly confirmed to the Church by legislative action. Not only were the glebes now seized, but the right was asserted to confiscate the Church buildings also; but this they forbore doing so long as they remained in possession of their present owners. Doubtless the general expectation was that in a short time the few churches still in use would be abandoned and fall into irrevocable decay, and so the last vestige of the despised and discredited Church would pass away in the land.

This expectation seemed in every way likely to be realized. The very hand of Providence was interposed to prevent the Convention from successfully defending her claims or continuing the hopeless struggle. The supreme judiciary to which she appealed stood, after the death of Judge Pendleton, hopelessly deadlocked, and to this day her cause remains without formal decision by the Court of Appeals. Doubtless it was most fortunate that it was so.

Several Conventions were held between 1799 and 1812. Others, perhaps, failed for lack of a quorum. We have the journal of but one. For several years none was held, though the number required to form a quorum had been gradually reduced from forty to fifteen, and was later brought down to twelve. The Bishop and most of the clergy had given up in despair. Death was annually reducing their ranks, and hopelessness, if nothing worse, paralyzed the efficiency of those that remained. For twenty years they had tried to uphold the old Church as they had known and understood her, the formal, automatic Church of the old Colonial parish, and it was in vain.

And now it was time for the Lord to work. The Lord always has a remnant that remains according to the election of grace, and through these He has performed the wonderful things in the Church's history. The remnant of the old Church remained in Virginia in numberless homes, where the Prayer Book was still read and pondered, its catechism taught, its precepts followed and its services longed for. An extract from an autobiographical sketch, which has come into my hands, written by an aged saint lately gone to her rest, will illustrate this. She is telling of her grandmother, who lived in the days of which we are speaking, and says: "She was devotedly pious and a great reader. The Prayer Book was her daily companion, and she paid much attention to the festivals and faithfully observed the fasts. She was my godmother. I shall never forget an Easter night, when she took the

Bible and read with me the story of the passion and resurrection from the beginning. As she pointed out the consequences of sin, and the necessity of Christ's death for our salvation, our tears mingled together, and for the first time the reality of it was impressed upon my mind. I do not know how old I was, but the scene has never faded from my memory."

Hundreds of similar records could be gathered from the annals of our old families. The Church still lived in the homes, in the affections, in the traditions, in the very blood of her children. About one year before the death of Bishop Madison, when the Church was at the lowest ebb of her fortunes, he ordained to the ministry a son of one of these homes, and in the Convention which was called after the Bishop's death in 1812, among the fourteen clerical and the same number of lay delegates that assembled, the Rev. William Meade took his seat for the first time. The next day the Rev. William H. Wilmer, lately come to Alexandria from Maryland, sat by his side, and the human instruments who were to move for the revival of the Church were prepared.

Bishop Meade was one of the great Virginians. In the work that he accomplished and its abiding results, in his capacity for leadership, in genius, wisdom and character, he stood, if not in the very first rank, then among the foremost in the second. Perhaps he was lacking in a certain breadth of mind, for his convictions were very deep. Doubtless he was cast in a somewhat stern Cromwellian mould; his work demanded that. But he accomplished great things. Men trusted him, and he led them aright to high and righteous ends. He was a reformer, an upbuilder, a restorer of paths to dwell in. He had all the qualities of a great commander, and in a lesser degree those of a statesman, and they were consecrated without reserve to a single definite end in the hand of God. Bishop Moore was the Ezra, but Bishop Meade was the Nehemiah of the Restoration, who built the walls and planted the towers of our Jerusalem on sure foundations.

I need not remind you how conspicuously the Divine Providence wrought in bringing Bishop Moore to Virginia as her second Bishop. With that event the revival of the Church began. Dr. Hodges, misinterpreting a statement of Bishop Meade's, says there were but five clergymen then at work in Virginia; but at no time were there less than thirteen ministers in charge of parishes in the Diocese, though some of them were now old men, and there were doubtless but five *young* ministers qualified for the task before them. Very slowly at first the number

increased, and with it the number of parishes which began to take on new life. But under a Bishop who had had no part in her late woes, and who would not know an old glebe if he saw one, the Church turned her back upon a painful past and her face to the sunrise.

Time would not admit, nor does need require, that we should follow the onward course of the Diocese under the new order. The Church had learned her lesson—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." And He clothed her with change of raiment, and set a fair mitre upon her head, and caused her iniquity to pass from her. And He set her feet in a large room.

"In every parish which I have visited," said Bishop Moore in his first Convention address, "I have discovered the most animated wish in the people to repair the waste places in our Zion, and to restore the Church of their fathers to its primitive purity and excellence. I have found their minds alive to the truths of religion, and have discovered an attachment to our excellent liturgy exceeding my utmost expectations. I have witnessed a sensibility to divine things bordering on the spirit of gospel times. I have seen congregations, upon the mention of that glory which once irradiated with its beams the Church of Virginia, burst into tears, and by their holy emotions perfectly electrify my mind."

The good Bishop's experiences at that time were but limited indeed, and his observations had been made under the most favorable conditions. But so long as he could speak thus the Church was not dead, nor had the affections of her people failed. To restore the Church to far more than her pristine glory and prosperity, to meet her spiritual needs, and to equip her for future ministrations of righteousness, her nursing fathers of that day and their followers laid stress upon four points, which I shall do little more than enumerate.

First: They depended upon the power of the gospel of Christ crucified, preached with what, alas! we now call old-fashioned evangelical simplicity and fervor. They were not concerned about propping up the cross, but were intent on holding it up before the heart and conscience. Their theology had a strong tinge of Calvinism, no doubt, but it was remarkably free from any weaker dilutions. This was their remedy for the Church's ailments, their instrument for her upbuilding, and their protest at first against the latitudinarianism of a former age, and afterwards against the sacerdotalism of the tractarian movement. We of to-day may well consider whether any better remedy,

The Restored Church at Jamestown, Va.

or more effective instrument, or more emphatic protest, has yet been discovered.

Secondly: They gave themselves to restoring the grace of Discipline in the Church, a revival which God grant may never be as greatly needed again! It was not without significance that the Canon, "Of the Trial of a Clergyman," for so many years stood first in the code of Virginia Canons. It had to be revised, sharpened up and fortified at least twelve times after 1785, when the nucleus of it was first enacted. Bishop Meade and a few others fought doggedly for many years for the constitutional amendment requiring delegates to Convention to be communicants, and only carried the point in 1835. The old Canon XIX was another monument of their not ill-directed zeal for purity of life in the Church, and was needful for those times. Strong measures were required to restore the confidence of the people in the standards of personal piety upheld by a Church which had been so long discredited by her sons and vilified by her enemies.

Thirdly: With long patience and by many experiments they taught the duty, and gave opportunity for the exercise, of liberality and devotion in the support of the Church and its extension by missionary effort. The leaders themselves had everything to learn of a practical sort in this direction, and not a few expedients were adopted and tentative efforts made before our numerous Diocesan institutions and funds were placed on their present foundations, and especially before the Diocesan Missionary Society was evolved, and the people taught to love it and to be partakers in its work as a personal obligation and privilege, as they do to-day. It was no small part of the good foundation laid by those fathers of the Virginia Church that, by slow degrees and prawerful effort, they taught her people to give of their substance to the Lord, not only in the support of their own parishes, but in furthering the holy enterprise of missions.

And lastly: Out of what was felt to be the greatest need of the revived Church grew her crowning glory and her richest gift to the cause of religion. Of the ministers under whom the restoration of the Church began, but a few comparatively, certainly not as many as half, were native Virginians. For many years her ministry was recruited from beyond the borders of the State, and indeed throughout her history a surprisingly large proportion of her most distinguished and useful clergymen were but adopted sons of the old Commonwealth. The fact has been overlooked because they uniformly became such

intense Virginians in loyalty and sentiment as to be proudly reckoned among the very elect. But from the beginning the need of a ministry "native and to the manner born," and well trained and equipped for their work, was felt to be imperative. The standard of ministerial fitness was placed very high by our early bishops, and it has never been lowered. They purposed that the future of the Church should be committed to faithful men trained according to those standards, grounded and settled in the faith of the simple, positive and unadulterated gospel in which they believed and of which they were not ashamed. From this purpose, under singular displays of divine blessing, grew the Theological Seminary in Virginia, from which has gone forth streams to make glad the City of God in all lands.

God help us to be worthy successors of such men—to learn the lessons and to keep the charge which the history of the Virginia Church lays upon all her sons!

HENRICO PARISH.
ST. JOHN'S CHURCH, RICHMOND, VIRGINIA

BY REV. R. A. GOODWIN, RECTOR.

HENRICO Parish was formed in A. D. 1611, only four years after the settlement of Jamestown. Sir Thomas Dale in that year founded Henricopolis, on the Peninsula, in James River, now insulated by Dutch Gap canal. Here he built a church before he laid the foundation of his own residence. Not long after a more handsome brick church was built. It stood near the line of the present Dutch Gap canal. The parish at first included what are now the counties of Chesterfield and Powhatan, on the south of James River, and Goochland and Henrico, on the north of the river.

Rev. Alexander Whittaker, called "the Apostle of Virginia," was the first rector of Henrico Parish. He was the son of Dr. William Whittaker, master of St. John's College, Cambridge. Alexander Whittaker was a graduate of Cambridge. For some years he served a church in the north of England, "beloved and well supported by his people." "He had a handsome heritage from his parents." He came to Virginia under the influence of the highest missionary spirit. His friends opposed his coming. A contemporary says of him: "He did voluntarily leave his warme nest; and to the wonder of his kindred and amazement of them that knew him, undertook this hard, but, in my judgment, heroicall resolution to go to Virginia, and helpe to beare the name of God unto the Gentiles."

He is spoken of as the "purest of men," "truly pious," and "most zealous in missionary work, especially among the Indians, to which he had devoted himself." He and Dale were co-workers for the conversion of Pocahontas. He baptized her under the name of Rebecca. It is highly probable that he married her to John Rolfe. Rolfe owned a plantation at Henricopolis, and here they lived till she went to England. Whittaker resisted the temptation to return to England in 1616 with his devoted friend, Dale. But he wrote, exhorting others to come over and help, and saying: "Though my promise of three yeeres' service to my countrey be expired, will abide in my vocation here untill I be lawfully called hence."

He was accidentally drowned in James River in the spring of 1617.

The Glebe of the parish, consisting of 100 acres, on which Dale built a rectory, was situated on the south side of the river. Whittaker also served a church at Bermuda Hundred, near City Point. Some years later the Glebe was on the north side of the river, near Varina. Mr. William Wickham assisted Mr. Whittaker, and it would seem he was only in deacon's orders, for, after Whittaker's death, there was no one to administer the sacraments.

Rev. Thomas Bargrave became rector in 1619. It was during his administration that the parish of Henrico was chosen as the site of a great university; 15,000 acres of land, between Henricopolis and where Richmond now stands, was set apart as college lands by the Virginia Company. King James, through the Archbishop of Canterbury, appealed for and obtained large subscriptions in England. Rev. Mr. Bargrave, the rector, donated his library. The Rev. Mr. Copland was appointed president, but he was still in England when the great Indian massacre of 1622 swept away Henricopolis and many other settlements.

For the next hundred years the annals of Henrico Parish are fragmentary.

The Rev. James Blair was rector from 1685 to 1694. In 1689 he was appointed commissary of the Bishop of London. He resigned the parish to become founder and first president of William and Mary College.

Rev. George Robinson is said to have been rector in 1695. In 1724 the Bishop of London called upon the clergy of the colony for a report. "The name of the incumbent of Henrico Parish has been torn from the manuscript of his report," but there is evidence that he was Rev. Jacob Ware. He mentions that he had been in the parish fourteen years. Its bounds were 18 by 25 miles. It contained two churches and one chapel. There were 400 families.

The oldest extant record book of the vestry of the parish begins on October 28th, 1730. This book was found in 1867 among the old records of Henrico county, and was given to the vestry. When this book was begun the principal church of the Parish was Curle's church, situated a few miles below Richmond, on the north side of the river. The Rev. James Keith was rector when this vestry book begins, and continued his services till 1733.

In 1727 Goochland and Powhatan were cut off from Henrico; and Dale Parish, in Chesterfield, was established in 1735. In 1735 the

vestry arranged with Rev. David Mossom to preach at the church every fifth Sunday, for which service he was to be allowed 400 pounds of tobacco.

Mr. Mossom was rector of St. Peter's, New Kent, for 40 years. He married General Washington; and he was the first native American to be ordained a Presbyter in the Church of England. In 1736 Rev. William Stith became rector of the parish. He was a native Virginian, educated at William and Mary College and in England. While rector of this parish, he wrote his history of Virginia. It was during his ministry that St. John's church was built.

There was a difference of opinion as to where the new church should be located. It was finally decided that it be built "on Indian Town, at Richmond." The two lots given by Colonel William Byrd, "the father of Richmond," constitute half of the present St. John's burying-ground.

St. John's church was built in 1741. The original building was 60 feet long and 25 feet wide, situated due east and west. In 1772 an addition was made on the south side, of 40 feet in length and 40 feet in width. The Rev. Miles Selden was rector when the Virginia Convention met in the church, thus enlarged, on March 20th, 1775. He was chaplain of the convention. Edmund Pendleton was the president.

(It will be recalled that "the first General Assembly, the earliest legislative body in America, sat in the church at Jamestown, on July 30th, 1619.")

Here, in a short speech, Patrick Henry "flashed the electric spark" which fired the colony to rebel against the king.

"In 1781, when Richmond had fallen into the hands of Arnold, this sacred edifice was made a barracks for his British soldiery."

The first record in the second vestry-book is of an election of twelve vestrymen, "holden on March 28th, 1785, at the court-house in the city of Richmond." Their names were: Edmund Randolph, Jaquelin Ambler, Bowler Cocke, Miles Selden, Jr., William Foushee, Hobson Owen, John Ellis, Turner Southall, Nathaniel Wilkinson, Daniel L. Hylton, Thomas Prosser, William Burton.

"On the 10th of May, 1785, the Rev. John Buchanan was unanimously chosen by ballot incumbent for the parish. He was to preach every other Sunday at 'Richmond church,' and on the intervening Sunday at Curle's and Deep Run, alternately."

On the 15th of June, 1785, the first convention of the reorganized

Diocese of Virginia was held in Richmond. The business sessions were probably held in the Capitol, but the convention attended divine service in "the church in this city" by resolution of the convention. "It was a correspondence between the Rev. David Griffith and Rev. John Buchanan, the rector of this parish, that led to the resuscitation of the Church in Virginia."

Mr. Buchanan was prominent in this first convention of the Diocese. He was elected Treasurer of the Diocese, and faithfully served as such for nearly thirty years.

Edmund Randolph was lay delegate of this parish. He was on a committee "to prepare an address to the members of the Protestant Episcopal Church of Virginia, representing the condition of the Church, and exhorting them to unite in its support."

Mr. Randolph also reported for a committee, declaring the willingness of the Virginia Convention "to unite in a general ecclesiastical convention with the members of the Protestant Episcopal Church."

Edmund Randolph was afterwards Governor of Virginia, and Attorney-General and Secretary of State in Washington's Cabinet.

Mr. Buchanan's rectorship extended from 1785 to 1822. The most fraternal relations existed between him and the Presbyterian minister, Rev. John D. Blair. For a time there were alternating services with the Presbyterians in the church. In 1790 the vestry gave permission to any regular minister of any Christian denomination to use the country churches of the parish, when not used by Rev. Mr. Buchanan, or any other minister of the Protestant Episcopal Church.

During part of Mr. Buchanan's ministry services were held in the Capitol, as being more convenient to most of the congregation; but the church was used "on Christmas, Easter and Whit Sunday, when the Holy Communion was administered and confirmations were held."

This faithful and much beloved pastor died in 1822, mourned by the whole community. He was buried beneath the chancel, to the right of the communion table.

Rev. William H. Hart, who had been Dr. Buchanan's assistant for seven years, was rector for the next six years. Under his ministry the church prospered. Bishop Moore speaks of preaching in the church to large congregations, and of "the present prosperous state of the church."

Rev. William F. Lee was the next rector. To him we probably owe the name "St. John's Church." The building had had many names—

"The New Church," "The Upper Church," "The Richmond Church," "The Town Church," "The Church on Richmond Hill," "Henrico Church on Richmond Hill," "The Church," "The Old Church," etc. The following entry is found in the vestry-book shortly after Mr. Lee became rector: "At a meeting of the vestry of Henrico Parish, at the lecture-room of St. John's Church, Richmond, Saturday evening, April 25th, 1829," etc.

In the convention journal of that year this church is entered as St. John's Church, Richmond, Henrico Parish.

In 1830 the church was enlarged by an addition to the nave. The tower was probably built a few years later. The church passed through many vicissitudes during the next forty-five years, under the rectorship of the Revs. Edward W. Peet, 1830; Robert B. Croes, 1833; William H. Hart, 1836; J. H. Morrison, 1843; Henry S. Kepler, 1848; J. T. Points, 1859; William C. Butler, 1860; William Norwood, 1862; Henry Wall, 1868. In 1875 Rev. Alex. W. Weddell became rector. During his ministry the church was repaired and made more comfortable. By his untiring energy and zeal, large numbers were added to the communion, and the church again took rank with the first in the Diocese.

Rev. L. W. Burton, now Bishop of Lexington, succeeded Dr. Weddell as rector in 1884. The church continued to prosper, and its membership was largely increased during his earnest and faithful rectorship of nine years. During his ministry Weddell chapel and the Chapel of the Good Shepherd were built.

Dr. Burton was succeeded in 1893 by the present rector.

The old mother church, including Weddell chapel, has the largest communicant list in the Diocese. St. John's is the successor of Curle's church, and that church succeeded the church of Whittaker at Henricopolis.

The bowl of the baptismal font of St. John's is a precious relic from Curle's church. It was found in 1826 in the cellar of a house some miles from the church. It had been used as a mortar for beating hominy. Being much mutilated, it was reduced in diameter, but the original shape was preserved. Dr. John Adams presented it to the church.

In 1905 a commodious chancel, organ chamber, vestry-room and other improvements were built on the south side of the old part of church. The church is now cruciform, and points directly to the four points of the compass. Standing in the middle of the old graveyard, shaded by magnificent trees, surrounded by the busy city, the old church

stands as a connecting link with the earliest civil and ecclesiastical history of our Commonwealth and nation; and as a witness to what the Church of England and the Protestant Episcopal Church have done for the upbuilding of this people in liberty, brotherly love and "the faith once delivered to the saints."

The Bishop of Southern Virginia, in an address delivered in St. John's church on its 150th anniversary, June 10th, 1891, states this very remarkable fact: Speaking of Richard Randolph, who superintended the building of St. John's church in 1741, and Edmund Randolph, who represented the church in the first convention of the Diocese, both of them vestrymen, he says: "These men were great grandsons of one of the earliest members of your parish. A simple, strong, true man he must have been; out of his loins sprang three great men. He was the ancestor of Chief Justice Marshall, the greatest jurist of America. He was the ancestor of Thomas Jefferson, the greatest political thinker of America. He was the ancestor of Robert E. Lee, the greatest soldier of America."

The ancestor of these three men lived in this parish, on the river, just below Richmond.

The writer of this sketch gratefully acknowledges his indebtedness to Rt. Rev. L. W. Burton, D. D., for much of the information contained therein.

St. John's Church, Richmond, Va.

ST. JOHN'S CHURCH, ELIZABETH CITY PARISH, HAMPTON, VIRGINIA

BY THE REV. BEVERDY ESTILL, D. D., RECTOR.

THE forefathers of our English Christianity came to this country April, 1607, and landed first upon that point of land at the mouth of the Chesapeake Bay, which is now so familiarly known as Cape Henry, to which also they gave the name. After their long voyage they revelled in the beauty of the verdure and in the vastness of the wooded glory about them, feeling that they had come upon a goodly land, while they dreamed of the wealth which should come to them from so rich a soil. There they would have continued and planted the first colony upon so favorable a spot had not their leader been enjoined to seek further inland for a more permanent settlement, as the danger from their near neighbor and rival in the scheme of American Colonization was imminent anywhere upon the coast; a danger which might be escaped by sailing further up the great body of water which came from the interior. They therefore set sail in their three tiny ships and landed at a small village or settlement of the Indians, called in their language Kecoughtan. "The town," says one of the authorities, "containeth eighteen houses, pleasantly seated upon three acres of ground, upon a plain half environed by a great bay of the great River, the other part with a Baye of the other river falling into the great baye, with a little isle fit for a castle in the mouth thereof: The town adjoining the maine by a necke of land sixty yards."

Captain John Smith gives a quaint yet interesting description of the place: "The houses," says he, "are built like our arbors—of small young springs (sprigs) bowed and tiede and so close covered with moss or barks of trees, very handsomely, that notwithstanding either wind, rain or weather, they are warm as stoves, but very smokey, yet at the top of the houses there is a hole made for the smoke to go into right over the fire." After this time the town was again visited by the whites. He writes for instance of the year 1608: "Six or seven days the extreme wind, frosts and snows caused us to keep Christmas among the salvages where we were never merrier or fedde

on more plente of good oysters, fish, flesh, wilde fowl and good bread, nor never had better fires in England than in the warm smokie houses of Kecoughtan." It has "a convenient harbour for fisherres, boats or small boats, that so conveniently turneth itself into Bayes and Creeks that make that place very pleasant to inhabit. Their cornfields being girded thereon as peninsulars. The first, and next the mouth, are the Kecoughtans, who beside their women and children, have not pass twenty fighting men." Such a goodly place could hardly escape the cupidity of the early settlers, and so we find them 1610 in possession of the mouth of the river, where upon either point they built a fort and entered into permanent occupation.

With regard to the fruitfulness of the place, we find Sir Thomas Dale writing from Jamestown in 1612: "To Kecoughtan we accounted it fortie miles, where they live well with half that allowance the rest have from the stores, because of the extraordinary quantities of fish, fowls and deer." Under this view of the place, it is much to be regretted that the Colonists did not settle here when they first touched the land in 1607, instead of going on to the malarial, marshy, sickly spot which they did select. Their early history might have been spared the ghastly record of famine, fire, starvation and death, which well-nigh brought the settlement at Jamestown to extinction. At any rate, a permanent location was made at Kecoughtan in 1610, and from that moment dates the history of the Church in Hampton.

It seems that the Indians, who dwelt upon the east side of the South Hampton river or creek, which runs through the present town (it is now called Hampton creek) were guilty of some serious depredations that year, and had killed a prominent member of the Colony, Humphrey Blunt by name. This so incensed the Governor that he drove the tribe away, built the two forts mentioned at the mouth of the river and named them, respectively, Henry and Charles, after the sons of his Most Worshipful Majesty, King James I.

The Colonists evidently occupied the site of the ancient Indian village and became heirs of all their possessions, where without doubt the first church was built. There is left not a trace of this first building in which the forefathers of the hamlet worshipped, except a small clump of trees on what was once the glebe land of the parish, now part of the estate of the Tabb family, just north of the road which leads from Hampton to Old Point Comfort. The building was supposedly of wood, as most of the Colonial houses were at first,

yet it answered the purposes for which it was erected and in which the Colonists rejoiced to hold their services for many years. The Rev. William Mease was the worthy rector from 1610 to 1620, when he was almost immediately succeeded by other like-minded godly men in the rectorship.

We hear very little about either village or church until 1619, except that Mr. John Rolfe states that in 1616 it was a place of twenty inhabitants, who seemed to be more industrious than those who remained at Jamestown, and were as a consequence reaping more of the fruits of their labors. In the year 1619, when William Tucker and William Capps represented it in the House of Burgesses, they were commissioned to sue that body for a change of name. Says an old chronicler of that event: "The year in the House of Burgesses when Jamestown was twelve years old, I guess, some people in pious frame of mind, took a spite at Kecoughtan name, and said a name so heathen should not be for a people so pious as we, and suggesting some other names, they made their grudges to old King James, and so the king a new found, for this fine section and all around." We quite indorse the sentiment immediately following in this statement and could well wish that the pious scruples of our excellent first citizens might have been shown in some less objectionable way; "but," says the record, with a fine touch of humor, "I will leave it to any man, was not musical Kecoughtan, if not pious, as pretty as the name Elizabeth City?"

This is interesting at least from the circumstance that it may furnish a clue for the substitution of so many common-place English names for the more beautiful designations employed by the savages. James, for instance, as a name for the mighty stream which runs through the country close at hand, is dear to us all from the associations of these old days, when the English settled upon its banks, and the stirring events of later fuller years; but these associations would not have been the less dear had the earlier name Powhatan been retained, while doubtless the present generation would have known more of those doughty warriors whom the English replaced. These ancient names will, in all probability, be brought to light in the revival of historic interest now arisen concerning this section. Will it be altogether too Quixotic for us to hope that some of them at least will be restored to their original places and the meaningless names now in use banished? The name Kecoughtan does not appear

regularly in legal documents from this time, but the common people used it constantly in their speech and writings. The new name, Elizabeth City, was called after the daughter of King James I.

At that time the whole number of settlements was included in four great corporations, of which Elizabeth City was one. This corporation was co-extensive with the parish. Among the early ministers was one Jonas Stockton, who enjoyed the distinction of being, says President Tyler, of William and Mary College, "the earliest exponent of the idea that the only good Indian is a dead Indian." Stockton had warned the settlers of the impending massacre of 1622, and it was possibly while suffering from the panic of the times that he advanced the famous idea, for otherwise, from all accounts, he was a godly and humane man.

At this time, 1623, there lived within the bounds of the parish the first English couple married in Virginia, John Layden and Anna, his wife, with their children, Virginia, Alice and Kathlene. It is also to be noted that Virginia Layden was the first English child born in America after Virginia Dare, born on Roanoke Island, Raleigh's Colony, whose history ends with her birth. In 1624 another child was born to these parents. Layden is listed as a carpenter, and his wife, Anne Buras, as a ladies' maid.

The corporation of Elizabeth City developed into Elizabeth City county in 1634, when, for the convenience of the inhabitants of Virginia, the whole country was divided into eight counties. The county of Elizabeth City, however, is now much smaller than it was at that time, since it has lost large portions of its area to Norfolk, Nansemond and Warwick counties, respectively. It is interesting to note when Harvey became Governor, on January 18, 1636-7, he read his new commission in the church at Elizabeth City.

The town of Hampton, where the present St. John's church is located, was founded by an act of the Legislature in 1680, though that act was suspended and re-enacted in 1691 and again in 1705, whence the legal existence of Hampton is dated. What became of the old church in the meanwhile is problematical, since a writer in 1716, while recording that it was a place of some hundred houses, said that it was without a church. Services were held at the court-house with more or less frequency, first in the old, then in the new. This might lead us to believe that the old church of Kecoughtan had disappeared. That was probably the case at the time. The settlement

had changed, had been removed to the opposite side of the river, and the old building, being disused, as was natural, went to decay. There was a church, though, at Pembroke farm, about one mile west of the present site of St. John's, where are the tombs of some of the older inhabitants; among them "the tombs in black marble of Admiral Neville, erected in 1697; of Thomas Curle, 1700; of Peter Hayman, 1700, and of the Rev. Andrew Thompson, 1719." This church was new in the year 1667, while the old church on the site of ancient Kecoughtan was still standing. It was built of wood, the brick foundation of which was thoroughly identified under the leadership of the Rev. John C. McCabe in 1856.

It may be of interest to state that the site of this church, together with a plot of ground adjoining and surrounding it of about nine acres in extent, is now owned by Elizabeth City Parish. This may have been part of a glebe, though there are at present no available records in evidence of this statement. It is the intention of the present vestry to hold this property for a burial ground for the parish, and to use it for that purpose when the present St. John's Cemetery has no more available plots for interment. The records in the county clerk's office show that in 1667 a certain Mr. Nicholas Baker was buried in the new church at Kichotan, according to the terms of his will, while a Mr. Robert Brough was buried in the old church at Kichotan. This not only shows a curious revival or retention of the Indian name, long discontinued as an official title, but also that there were two churches in the parish at that date. What became of the old church must, we suppose, be forever a mystery. Bishop Meade, it seems, knew nothing of it. While he identifies the new church at Pembroke with the present old St. John's church, it is needless to say that he is mistaken, as records now at hand abundantly show Whether this was in ruins in the year 1706, when it is said of Hampton "that it had no church," we do not know. At any rate, it was at a distance too remote for the inhabitants of the then thriving borough to attend. So there speedily arose a desire for a new church more conveniently located. Unfortunately, there was some difference of opinion with reference to the location, and the matter being referred to the governor, it was decided by him that the church should be built within the precincts of the town of Hampton. It is of record that at a "Court held Jan. 17, 1727—Present James Walker, Joshua Curle, James Wallace, Wilson Cary, justices; Mr. Jacob Walker

and Mr. John Loury were appointed to lay off an acre and a half of ground at the upper end of Queen street for the building of a church thereon." This land joined the lot of one Proswells, and is the same lot upon which the present church building stands. The minister and church wardens of the parish, together with the aforesaid court, entered into a contract with a Mr. Henry Cary to furnish him with wood from the school grounds "at the rate of sixpence per load to burn bricks for the church." The bricks were to be English bricks; that is to say, of the shape and character of those made in England. Hence we suppose arose the fiction long indulged in that the church and other early colonial buildings were built of bricks brought from England. Until a few years ago there was a large hole in the churchyard, wherein it is said the bricks were made and burned.

The parish henceforth increased gradually in strength and numbers until the war of the Revolution, when the church met with such irreverent use as befell many of our buildings during that sad time. But after a short interval the services were renewed, and the sound of the church-going bell was heard in the place, with few intermissions, until the war of 1812. The bell just mentioned was purchased for the church from funds received from the sale of lands given by Mr. Alexander Kennedy, in 1760, the parish having entered into the conditions made by Mr. Kennedy that the vestry and church wardens should build a suitable belfry after his decease. This belfry was struck by lightning during the period of the Revolution and the royal coat of arms was hurled to the ground. Happily, only the tower was damaged, but we can imagine the patriots shaking themselves with glee over what many gathered to be an act of divine approval of their cause. But the tower was again struck by lightning in 1844. Was that, too, significant of later events? When Hampton was sacked and plundered in 1812 by the British under Admiral Cockburn, the church was desecrated and turned into a barrack. Great indignity was offered to the inhabitants by the troops, while the most unspeakable crimes were wrought in the streets. Says Dr. McCabe: "The Church of God was not spared during the saturnalia of lust and violence. His temple was profaned and desecrated. It became a refuge for the owls and the bats, while cattle roamed in the yard, which was used as a slaughter ground for the butcher and the arena for pugilistic contests. Thereafter a strange lethargy seems to have settled upon the people. The church was gradually permitted to go

to decay, until, in 1824, there was nothing left of it but the bare walls and a leaking roof. A most pathetic recital of the ruinous condition of the building is given in a letter to Bishop Meade (see his Old Churches, etc., Vol. 1, p. 226) by one who saw this Zion in the time of her humiliation. There were few loyal souls remaining who longed and prayed for the restoration of the church which they were to see again rise and become a blessing to the community. In 1824 Bishop Moore gave them the inspiration of his presence, and held a service in the ruins, whereupon the work of restoration immediately began, and was prosecuted vigorously to its completion. The happy result occurred in 1827, when by action of the vestry the church was named St. John's. Bishop Moore consecrated the building in 1830.

Under a succession of worthy ministers the church prospered until 1861, when it again fell on evil days. The Civil War had begun, when, on the night of August the 7th and 8th, 1861, upon the approach of the Federal forces, the inhabitants, under the command of General Magruder, set fire to their own homes, in attestation of their loyalty to the State and their confidence in the cause of the Confederacy, and to prevent it falling into the hands of their enemies. In the general conflagration the church was burned—only the walls were left standing—when again it became a refuge for the owls and the bats. Squatters, who quickly seized upon the land, built their shacks against the walls and used the interior spaces to shelter their cattle. Only a few houses in the town escaped the fire, and of these only one stands to-day, but so altered as to be unrecognizable. Services were, however, held in the parish at Old Point, when the town itself was rebuilt, in the court-house and other such other places as were available. Then the lower story of Patrick Henry Hall, situated on the west side of the court-house, was secured and fitted up as a chapel. As soon as the people were able, after the rebuilding of their own homes, in their poverty, yet in their faith, they set about the restoration of the fire-scarred church. The walls were intact, though the roof and tower were gone. In 1869, under the ministration of the Rev. Mr. McCarthy, a retired chaplain of the United States Army, who freely and generously gave his services for two years, the church was finally completed, and again the walls that had passed through so many vicissitudes rang with the songs of Zion. The church has since greatly prospered in membership and good deeds, until now it

is one of the stronger parishes in the Diocese, itself a mother of churches and fruitful of good works.

During the rectorship of the Rev. John J. Gravatt, who came to the parish fresh from the Seminary in 1876, work was started in the neighboring town of Newport News, which has developed into the noble and vigorous church of St. Paul's, Warwick Parish, and of which the Rev. A. O. Sykes, D. D., is the present rector. Under Mr. Gravatt, also, vigorous work was prosecuted in Phœbus, although the present beautiful chapel was completed under the rectorship of his immediate successor. The parish greatly prospered under Mr. Gravatt's leadership; the church was renovated, while a splendid stained glass window was erected to the memory of Pocahontas, who worshipped, no doubt, in the old church at Kecoughtan, while the commodious parish house adjoining the church lot was conceived and completed and the rectory was built. Mr. Gravatt resigned in 1893 to become rector of Holy Trinity church, Richmond, Va., and was immediately succeeded by the Rev. C. Braxton Bryan, D. D., who took up the work vigorously and intelligently, and continued it with great success until 1905, when he resigned to become rector of Grace church, Petersburg. Mr. Bryan being an archæologist of tried capacity and training, became at once interested in the history of so ancient a parish. Among other important ventures in this direction, he caused to be erected a window in the church to the memory of the Colonial clergy, at a place near where the pulpit formerly stood. It was during his incumbency that the present square tower was built at the southeast corner of the chancel, without injury to the original walls; an organ chamber added, in which was placed a new organ and a vested choir installed. Special work among the negroes of the town was begun by Mr. Gravatt in 1889 and renewed by Dr. Bryan in 1904, and has continued with such success ever since that a chapel will soon be commenced for those people's use.

In 1905, with the help of his capable assistant, the Rev. George F. Rogers, Church work was begun in East Newport News, and now, as the result of that endeavor, a building called Grace church is rapidly approaching completion. The Rev. Henry J. Geiger is now the worthy assistant of the parish in special charge of this work and the chapel in Phœbus. In the year 1877 a very successful and unique work was started among the Indians at the Hampton Normal School by the Rev. J. J. Gravatt, and faithfully carried on by the successive rectors

St. John's Church, Hampton, Va.

of the parish; thus reviving in these late days the original design of the Colonists of instructing the natives in the principles of the doctrine of Christ.

Thus has the parish prospered and grown under the blessing of Providence. It has passed through three wars; fire, water and rapine have fed upon it, but it remains to-day in the renewal of its worth a strong and developing force for God and righteousness. There is in keeping of this parish and in constant use a Communion service which was made in London in 1618; its history and description by the Rev. Dr. Bryan is from an account furnished by him to the *Churchman*, as follows, namely:

"THE CHALICE AND PATEN.

"They have been in longer use than any other English Church vessels in America. They were given by Mrs. Mary Robinson, of London, to a church endowed by her in Smith's Hundred in Virginia, which lay in the part between the Chickahominy and the James, and was later called South Hampton Hundred. This church was endowed especially with the hope of converting the Indians, but the settlement was almost completely destroyed by them in the great massacre of 1622, when these vessels were carried by Governor Yeardley to Jamestown, and afterwards given to the parish of Elizabeth City. Here they have survived many changes and chances, and as if in answer to the prayer of her who gave them, they are now constantly used in the administration of the Holy Communion to the many young Indian communicants who attend St. John's from the Hampton Normal School."

We subjoin a list of Colonial rectors and their successors from 1610 to the present time:

William Mease, 1610-1620; George Keith, 1617-1625; Mr. Cisse; Francis Bolton, 1621-1623; Mr. Fenton, 1624; Jonas Stockton, 1627; William Wilkenson, 1644; Philip Mallory, 1661; Justinian Aylmer, 1665-1667; Jeremiah Taylor, 1667; William Harris, 1675; John Page, 1677-1687; Cope D'Oyle, 1687-1691; James Wallace, 1691-1712; Andrew Thompson, 1712-1719; James Falconer, 1720-1724; Thomas Peader, 1727; William Fyfe, 1731-1755; Thomas Warrington, 1756-1770; William Hubbard, temporary supply, 1770; William Selden, 1771-1783; William Nixon, 1783; William Bland, 1786; Henry Skyrin, 1795; John Jones Spooner, 1796-1799; Benjamin Brown, 1806; Robert Seymour

Symms, 1806; George Holson, 1810; Mark L. Cheevers, 1827-1843; John P. Bausman, 1843-1845; William K. Goode, 1845-1848; John C. McCabe, 1850-1856; Mr. Harlow, ——; William F. M. Jacobs, 1858-1861; John McCarthy, 1869-1871; John J. Norwood, 1871-1872; William Jarrett, 1873-1875; J. W. Keeble, 1875-1876; John J. Gravatt, 1876-1893; C. B. Bryan, 1893-1905; Reverdy Estill, July, 1905.

Of the Colonial clergy it is but fair to state that only one of the whole number was reported for evil behavior, and I take it that this is a fair sample of the lives of all such clergy in the Colonial days. They have been, as a class, held up by partial historians for all sorts of crimes and misdemeanors, but such charges will not stand for a moment before the light of modern historical criticism. The Colonial clergy are shown to be, not monsters of vice, or seekers after worldly pleasure; they were with rare exceptions gentlemen, scholars, leaders of the people in righteousness, and living clean, upright lives themselves. The slander has gone too long unrebuked; we have let our enemies write our histories, and we have calmly submitted to their misleading statements. The lives of our brethren of the past cry out for vindication. Such lists as this in part furnish that vindication.

It is of interest to note that the oldest free school in the country still exists in this parish, without a break in its history since the year 1634. It is called the Symms-Eaton Free School, in memory of Benjamin Symms, who left an estate for its founding in 1634, and Thomas Eaton, who added to its endowment in 1634; it is now a part of the public school system of the country, while a handsome building bears the name of the original donors. It has been pointed out that the Communion service is the oldest in this country; it must also be said that the parish of Elizabeth City is the most ancient in continuous existence, while Hampton itself is the oldest English settlement in America, and has earned because of its struggles and vicissitudes the soubriquet "The Gamecock Town."

The following list of known vestrymen who served the parish from 1751 to 1855 will doubtless be of interest to a large number of their descendants. The records of those who served before have been long since irrevocably lost:

From 1751 to 1771—Colonial Period.—Merritt Sweeny, Robert Armistead, John Allen, Anthony Tucker, Baldwin Shepherd, Thomas Latimer, John Westwood Armistead, John Moore, Jacob Walker, William Par-

sons, William Wager, John Tabb, Jr., James Wallace, William Latimer, Charles Ward, Booth Armistead, George Wray, Henry King, Wilson Miles Cary, William Mallory, Joseph Seldon, Miles King, Cary Seldon.

From May, 1771 to 1784—Revolutionary Period.—Robert Armistead, William Wager, Henry King, Joseph Seldon, James Wallace, Miles King, John Tabb, Cary Selden, William Armistead, William Latimer, William Mallory, Wilson Miles Cary, Worlich Westwood, Francis Mallory, George Latimer, W. W. Curle, John Wray, William Armistead Bagley, Robert Bright.

From November 27, 1806, to 1810.—Charles Jennings, Robert Armistead, John Cooper, James Latimer, Thomas Watts, Samuel Watts, Miles Cary, Thomas Jones, Jr., John Shepard, Thomas B. Armistead, William Lowry, Benjamin Phillips, William Armistead, Thomas Latimer, Jr., Robert Lively, John Carey.

From August 19, 1826, to 1855.—Robert Lively, Samuel Watts, Thomas Latimer, Dr. William Hope, John W. Jones, William Jennings, Giles A. Cary, Thomas Hope, John Herbert, Dr. Richard G. Banks, John F. Wray, Richard B. Servant.

ST. PAUL'S CHURCH, ELIZABETH RIVER PARISH, NORFOLK, VIRGINIA.

BY THE BISHOP-COADJUTOR OF SOUTHERN VIRGINIA.

THE Exposition which is to commemorate the three hundredth anniversary of the first settlement of the English at Jamestown is located at Sewell's Point, in Norfolk county, Va. This was the site of one of the earliest of our Colonial churches, the parish church of Elizabeth River parish. The beginnings of the nation correspond with the beginnings of the Church in America, and the place where the opening scenes in the life of the nation will be commemorated will be full of associations connected with the first planting of the Church.

The settlement in what is now Norfolk county must have been very soon after the permanent establishment of the Colony at Jamestown. The records of Norfolk county show that in 1637 there were two well-organized churches, one in the lower part of the county, on Lynnhaven Bay, and the other at "McSewell's Point." This served as the parish church until late in the seventeenth century. Before 1638, however, the settlement at Elizabeth River, the site of the present town of Norfolk, had so largely increased that the inhabitants found it difficult to attend the parish church, a distance of eight miles. As seen by the following order this inconvenience was sought to be remedied by the erection of a chapel of ease at Elizabeth River:

(From Record of Norfolk County.)

"At a Court holden in the Lower County of New Norfolke 21 of November 1638.

"Capt. Adam Thorowgood, Esq., Capt. John Sibsey, Mr. Willie Julian, Mr. Edward Windha, Mr. Francis Mason, Mr. Henry Seawell.

"Whereas there hath beene an order of Court granted by the Governor and Counsell for the Building and erecting of a Church in the upper * * * of this County with a reference to the Commander and Commissioners of sd County for appointing of a place fitting and convenient for the situation and building thereof, the sd order being in part not accomplish. But standing now in elsortion to be voyde

and the work to fall into ruine. We now the sd Commissioners taking it into consideration doe appoint Captain John Sibsey and Henry Seawell to procure workmen for the finishing of the same and what they shall agree for with the sd workmen to be levied by the appointment of us the Commissioners."

The building of this chapel of ease did not progress rapidly. The Rev. John Wilson was rector of the parish in 1637. Several orders of the court mention him as such, one requiring him to pay certain debts he had contracted, and another directing that certain provision be made for the payment of tithes due him. It is evident from this that the parson was as much sinned against as he was a sinner in respect to indebtedness. John Wilson died before the 25th of May, 1640. On July 6, 1640, there is an order of court directing his debts to be paid out of the uncollected tithes due his estate.

This is all that we know of him. There is nothing to indicate that he was not faithful in his ministry in those difficult days of early civilization, though he seems to have been an inexperienced financier. In judging such men from the scanty records which are left, we ought to be careful to weigh our judgments by the standards of their day and generation, and to remember that of them it may be especially said:

"The evil men do lives after them.
The good is oft interred with their bones."

After the death of John Wilson steps were taken to secure another minister, and also to finish the long-needed "Chappell of Ease," as seen in the following order. It will be observed with what seeming recklessness, as in all contemporary records, capitals were used, God being spelt with a little g, and inhabitants with a big I:

"At a Courte houlden att Wm. Shipps the 25th day of May, 1640.

Captain Thomas Willoughbie, Esq., Capt. Jno. Sibsey, Lleftent ffians Mason, Mr. Hennie Sewell, McWm. Julian.

"Whereas the Inhabitants of this Parishe beinge this day convented for the findinge of themselves an able minister to instructe them concerninge their souls health, mr. Thomas Harrison tharto hath tendered his srvice to god and the said Inhabitants in that behalf, wch his said tender is well liked of, with great approbacon of the said Inhabitants, the prshoners of the Parrish churce at mr. Sewell's Pointe, who to certifie their zeale and willingness to pmote god's service do hereby pmise (and the Court now sittinge doth likewise order and es-

tablish the same) to pay one hundreth pounds sterlinge yearly to the sd mr. Harrison, so Longe as he shall continue a minister to the said Parrishe, in recompence of his paines, and in full satisfaccon of his tytes, within his Limitts wch is to be payed to him as ffolloweth."

Here follow amounts to be paid by the inhabitants of the different parts of the parish; and then comes this entry, which is the first information in regard to the building of a church in Elizabeth River:

"Whereas there is a difference amongst the Inhabitants of the fforesaid Pishe, concerninge the employinge of a minister beinge now entertayned to live among them. The Inhabitants from Dauyell Tanners Creeke and upwards the three branches of Elizabeth River (in respect they are the greatest number of tithable persons) not thinginge it fitt nor equall that they should paye the greatest pte of one hundred pounds wit is thaffore sd order allotted for the ministers annuall stipend unless the sd minister may teach and Instruct them as often as hee shall teach at ye pishe church siytuate at Mr. Sewells Pointe. It is therefore agreed amongst the Sd Inhabitants that the sd minister shall teach evie other Sunday amongst the Inhabitants of Elizabeth River at the house of Robert Glascocke untill a convenient church be built and erected there for gods Service witt it is agreed to be finished at the charge of the Inhabitants of Elizabeth River before the first of May next ensuenge."

The work of building went along slowly. The workmen were abused by one Mr. Hayes as "a company of Jackanapesses," for not making greater progress. Lillie, who was the builder, sued for slander and testified that his work could not go forward for want of nayles and other iron work.

The following order shows that the church was nearing completion:

"At a Court held May 2nd, 1641, Whereas there was an order of Court granted by the Govr and Councell & derected to the Commander of this County that theire pishe Church should be erected & built at Mr. Seawells poynt, at the cost & charges of the Inhabitants, and was also agreed on by the said Inhabitants that a Chappell of Ease should be built in Elizabeth River at the charges of pticular famalies sittuated in the Aforesaid River by Reason of the Remote Plantations from the aforesaid pishe Church. It is therefore ordered that at noe time after the date heire of theire shall be any vestry chossen nor helld at the aforesaid Chappell, but that the said Chappell shall be accompted a Chappell of ease, but no pishe Church, and that the vestry shall

ever hereafter be chossen & held at the aforesaid pishe Church: provided that theire priveledge in the ministracion be a like and the charges in the * * * Minister every other Sunday until the aforesaid pishe Church be equally levied upon every tithable pson and inhabitinne in this the aforesaid pishe."

An entry of October, 1641, shows that at that time the Chapel of Ease was fully completed. As an order was issued directing that a certain person should make amends for scandalous conduct by sitting upon a stool at the head of the aisle for two successive Sundays.

There is every indication that this first church was on the site of the present St. Paul's, as the place was a cemetery long before the erection of the later building in 1739. For nearly a century it served as the church house to the citizens of the earlier Norfolk. Who shall tell how far its services and ministrations to holy things went into the making of our forefathers for three generations; how far they helped to give the tone to that earlier civilization, to fit the men of that day for the service of their God and their country?

Of the ministers of the seventeenth century we know of John Wilson, who was rector in 1637, but how long before we do not know. He died in 1640 and was succeeded by the Rev. James Harrison. His ministry lasted until 1644. The name of his successor is not given, but he proved unworthy of his holy office, though as set forth in an order of court 10th November, 1649, he openly acknowledged that he had committed the grievous sin of adultery. He was ordered to make public confession in both churches two several Sundays. In 1654 the parish is without a minister, and steps are taken to secure one, a vestry being ordered for Thursday after Christmas. He was to receive 10,000 pounds of tobacco. The Rev. William Wern was rector in 1680, but when he took charge is not known. Mr. Wern is the last minister of whom we have the record in the seventeenth century. In 1682 Captain Samuel Boush gave a chalice to the church in Norfolk.

We know but little of the history of St. Paul's in the beginning of the eighteenth century. The first minister mentioned is the Rev. James Falconer in 1722. How long he had been in charge we do not know. He was succeeded in 1724 by the Rev. Mr. Garzia, who came with very high recommendations to the Governor of the Colony, and who is always highly spoken of. The Rev. Moses Robertson was rector in 1734.

In 1739 the present church was erected. The church which pre-

ceded was probably built of bricks, for in 1749 an order in the vestry book directs that the bricks and timber of the old church be given to James Pasteur for the erection of a school-house. The present building is very pleasing in its proportions, following, except for the ceiling of the interior, which was changed, the simple Norman lines of many of the village churches of the period in Old England. The date 1739 appears in raised brick on the south wall, and below are the letters S. B., supposed to designate Samuel Boush, who is said to have given the land for the church. Father and son of that name were vestrymen of the church. About this time the church bears the name of the Borough of the Parish church. It may be that the church at Sewell's Point had passed into disuse, and that the chapel of ease had entered upon the full dignity of the parish church. In 1749 the Rev. Charles Smith is rector, and probably was for several years before. The records of the vestry only dated from 1749 to 1761, when the parish was divided. Mr. Smith seems to have been a man of piety and good character. On the division of the parish he took charge of Portsmouth, and died as rector there 11th January, 1773, after a faithful and godly ministry of thirty years. In 1761 the parish was divided into Norfolk, St. Bride's (Berkeley) and Portsmouth. The first minister after the division whose name has been preserved was the Rev. Thomas Davis—1773 to 1776. At the breaking out of the war he was one of the most ardent patriots, president of the Sons of Liberty. Despite the statement of the historians, a careful study of the records will show that the large majority of the clergymen in charge of the Episcopal churches in Virginia at the breaking out of the war were true to the American cause, and that a bare handful were loyalists. The contrary is one of the flagrant mistakes of history which the facts contradict.

With the opening of the year 1776 there came sad days to St. Paul's. The bombardment of the town by the fleet of Lord Dunmore, and the firing of the homes left the place in ruins. St. Paul's did not escape. The interior was burned out, but the walls, built strong and true, remained intact save for the scar of a ball from the frigate Liverpool, which can be seen to-day cemented in the indenture it made. With the church were lost the ancient records and many things that linked it with the past. The church was partially restored after the disaster to the town, and the Rev. Walker Maury was minister from 1786 to 1788. He was of the French Huguenot stock, connected with the Fon-

St. Paul's Church. Norfolk, Va.

taines; a man of pure life and earnest zeal. He died of yellow fever, October 11, 1788.

From 1789 to 1791 the Rev. James Whitehead was rector of Elizabeth River parish. He was an excellent man, esteemed for his earnestness. Unfortunately the claim to the rectorship was disputed by the Rev. William Bland. The latter was an ardent patriot, but a man of intemperate habits. The two parsons had separate vestries and held alternate services in the old church. At last, in 1800, Mr. Whitehead and his numerous friends withdrew and left Mr. Bland in possession of St. Paul's, whilst they built on Church street the First Christ church, at a cost of $16,000.

Soon after this Mr. Bland seems to have left Norfolk, and the old church was used by the Baptists for a while, and then by the colored people of that church, and finally abandoned. In 1832, however, in response to a call from a number of prominent Episcopalians, the congregation was reorganized, the church repaired, and solemnly consecrated by the name of St. Paul's, by Bishop Moore. In the same year it entered upon a new life.

The first rector after the restoration was the Rev. Ebenezer Boyden, honored and revered for a long life of godly service in the Diocese of Virginia. It was a day of small things, of struggle with financial problems, but the work went bravely on. Mr. Boyden meekly asked permission of the vestry to wear the surplice in the performance of divine services. They gave permission with the proviso that its use should be discontinued if objection were made. Mr. Boyden served from 1833 to 1835. The Rev. Thomas Atkinson, afterwards the distinguished Bishop of North Carolina, was in charge from 1837 to 1838. During a part of 1838 the Rev. Joseph P. Wilmer, afterwards Bishop of Louisiana, served as rector. After difficulty in securing a rector, the Rev. Benjamin W. Miller, of the Eastern Shore, came to St. Paul's, and until 1849 did faithful service. His ministry made a good impression and the church strengthened. The Rev. Leonidas T. Smith was in temporary charge in 1845, when the Rev. David Caldwell came. He was a man of fine intellect, of gentle nature, strong as a preacher and loving as a pastor. His health, however, was feeble, and he left the congregation who loved him so well, to seek health in a more Southern climate. His memory is still held dear by the older generation.

In 1849 the Rev. William M. Jackson began a faithful ministry, which ended with his death, as a martyr to duty, during the yellow fever epi-

demic of 1855. His ministry was effectual, and when the time came that tried men's souls, he gave himself day and night to the care of the sick and the burying of the dead. He did his work with a courage and devotion which seemed inspired, and then succumbed to the dread disease. He was laid to rest by his faithful brethren, the Rev. Aristides Smith and the Rev. Lewis Walke.

It was no easy task to make the church once more a power for good in the community. But a man of God was sent, whose consecrated faith was only equalled by the unflinching courage he brought to the task, and with which he met the still greater trials the near future had in charge for old St. Paul's—Nicholas Albertson Okeson, a man of strong individuality, unsparing in his judgment of sin, but full of womanly sympathy and tenderness for the poor and sinful. As a preacher he was strong, original, incisive, blunt at times, like Latimer. He took such hold of the people, not only of his own congregation, but of the community, that it will not soon lose the impress of his character. Blessed with such a minister, the church was beginning to revive and flourish, when war once more thundered in Norfolk harbor, and the flock was again scattered.

After the capture of Norfolk by the Federals, the church was taken possession of by the military forces, and Dr. Okeson was asked by the congregation of Christ church, then vacant, to take temporary charge. He went with the remnant of his people, and the two congregations worshipped together during those trying times.

The following official orders tell the story of the seizure and the restoration of the church:

HEADQUARTERS NORFOLK AND PORTSMOUTH, Oct. 29, 1863.

To the Wardens of St. Paul's Church, Norfolk:

Gents,—I am directed by the General commanding to notify you that it is necessary for the public service that he should provide a suitable place for the performance of religious service for the benefit of the officers and men under his command.

He has selected for this purpose St. Paul's, in this city, and shall require it immediately. The service will be according to the ritual of the Protestant Episcopal Church of the United States. I am also directed to state that the commanding General will hear you, should you desire

to confer with him on the subject, at 12 o'clock M. to-morrow at these headquarters.

I am, gentlemen, very respectfully, your obdt. servt.,

GEORGE H. JOHNSTON, Capt. and A. A. Gen.

Special Order No. 46.

NORFOLK, VA., Nov, 1, 1865.

St. Paul's church, of Norfolk, Virginia, being no longer needed by the military authorities, is hereby turned over to the old Presbytery and congregation.

By order of Brevet Major-Gen. A. A. Torbert.

JOHN L. WARDEN, JR., Asst. Adj.-Gen.

When the war was over, the minister and congregation bent their energies to the work of restoration and repair. Money had to be raised to make the church habitable, and money in such a community was scarce; but love for the old church and devotion to the Lord accomplished much, and a few years saw the parish prosperous as it had never been before. Dr. Okeson resolved to make the churchyard, which comprises nearly two acres, equal to the fairest he had seen in the mother country. The grand old elms and willows were there already; but it is to his skill and labor that we owe the wealth of evergreen, the preservation of the monuments, whose scars he taught the kindly ivy to hide, and the flowers and shrubbery which make St. Paul's churchyard so fair and restful a place. There, when his work was finished, he was laid to rest, by special consent of the city authorities, among the dead whose graves he had saved from desecration, and under the shadow of the wall which echoed to his faithful preaching of the gospel of Christ.

In December, 1882, the Rev. Beverley Dandridge Tucker succeeded Dr. Okeson, coming from Lunenburg and North Farnham parishes, Virginia. The devotion and zeal of the congregation has enabled him to carry on the work so faithfully done by the godly man who preceded. The election of Dr. Tucker as Bishop-Coadjutor of Southern Virginia terminates a ministry of twenty-four years.

The interior of the church, which had been much changed, was restored in 1892, and the detached tower built in 1901. The church has the beginning of an endowment, and is well equipped to continue its work for the cure of souls, and to the glory of God.

The following notes may be of interest in connection with this sketch of old St. Paul's:

Rev. M. E. Willig was the Federal chaplain whilst the church was in the possession of the military authorities. Rev. Dr. Okeson, of St. Paul's, acted through that period as rector of Christ church, Norfolk, ministering to the people of both congregations. It is pleasing to record that during the past year the Federal government, through the Court of Claims and Congress, reimbursed St. Paul's church for the losses incurred by the occupation of the edifice by the military authorities. The amount refunded was $3,600.

John Hancock's Chair.

A highly interesting relic at St. Paul's is the chair in which John Hancock sat when he signed the Declaration of American Independence. It is a mahogany arm-chair, upholstered in leather, and upon it is a silver plate bearing the following inscription:

"This chair was occupied by John Hancock when he signed the Declaration of Independence. It was bought by Colonel Thomas M. Bayly, of Accomac county, Va. At his death it became the property of his daughter Ann, who subsequently intermarried with the Rev. Benjamin M. Miller, once rector of St. Paul's church, Norfolk, Va., who presented it to the parish."

Comparatively few people know that this chair is in St. Paul's. It is in the vestry room, and to those who have their attention attracted to it, it appeals with great interest.

The Marble Font.

The marble font in the church is a copy of one given by "King" Carter to Christ church in Lancaster county, Va., in 1734. The bowl is upheld by three cherubs. The font was carved by a Danish artist in New York, and was presented to the church by the late Mrs. Sarah F. Pegram, who also gave the Holy Table, which is a copy of one in Yorkshire, England, of the date of 1680. The table is of English oak.

Vestrymen of the Parish.

The following is a list of the vestrymen of St. Paul's church, Elizabeth River parish, at certain crucial periods of its history—the building of the present church, the reorganization in 1832 and in 1865, and the improvements in 1892:

1749—Rev. Charles Smith, Col. George Newton, Col. William Crafford, Col. Samuel Boush, Capt. William Hodges, Capt. Willis Wilson,

Warden, Capt. John Phipp, Warden, Mr. Charles Sweny, Capt. James Joy, Mr. Samuel Boush.

1832—William H. Thompson, Treasurer, Richard B. Maury, Secretary, George Rowland, Alpheus Forbes, Alexander Galt.

1865—Rev. N. A. Okeson, William W. Lamb, William H. Smith, Dr. Robert B. Tunstall, William T. Harrison, Alfred L. Seabury, Richard H. Baker, Jr.

1892—Rev. Beverley D. Tucker, Richard H. Baker, Warden, James Y. Leigh, Warden, Caldwell Hardy, Registrar, Walter F. Irvine, Treasurer, B. Atkinson Marsden, Capt. Robert B. Pegram, Richard B. Tunstall, Adam Tredwell, Dr. Herbert M. Nash.

The Old Cannon Ball.

One of the most interesting features of the church is the cannon ball fired by Lord Dunmore, the last Colonial Governor of Virginia, during his bombardment of Norfolk in 1776. The ball, after striking the church, fell to the ground beneath, and was covered up there for many years, remaining buried in the earth till 1848. The Daily Southern Argus, a newspaper published in Norfolk, gave, in its issue of Saturday, May 13, 1848, an account of "the recent finding" of the ball in the earth beneath the indenture which it had made in the wall of the church where it first struck. This account says the ball was found about two feet below the surface of the ground immediately under the indenture in the wall. The ball was replaced in the indenture and there cemented, where it now attracts much attention and interest from tourists, thousands of whom visit the church every year—being located on the south side of the church, just at the corner, near Church street. It is marked by a plate on which is the inscription:

Fired By
Lord Dunmore,
Jan. 1. 1776.

This plate was placed there in 1901 by Great Bridge Chapter, Daughters of the American Revolution. The bombardment above referred to occurred between three and four o'clock in the afternoon of Monday, January 1, 1776, the first gun being fired by the warship "Liverpool." The ball which struck the church is reputed to have been fired by the "Liverpool."

Memorial Windows.

In the church are four beautiful windows, two in the rear of the chancel and two on the north side of the nave. Those back of the chancel are inscribed as follows:

"To the glory of God and to the memory of the Reverend William Myers Jackson. Born Oct. 19th, 1809. Died Oct. 3d, 1855. (On this window is a representation of St. John on Patmos receiving the revelation from an angel.)

"To the glory of God and to the memory of the Reverend Nicholas Albertson Okeson. Born Nov. 5th, 1819. Died Sept. 16th, 1882. (On this window is a representation of St. Paul on Mars Hill.)

The Old Tombs.

At St. Paul's is a book containing the record of inscriptions on the tombstones in the yard of the church. This book was gotten up by the Bishop Randolph Chapter, Daughters of the King, 1902. It is indexed and is very handy. It shows that there are 265 tombs in the churchyard. Many others have disappeared.

The oldest tomb in the churchyard is on the south side of the church, and bears the following inscription: "Here lies the body of Dorothy Farrell who deceased the 18th of January 1673."

Another of the older and most striking tombs is inscribed as follows: "Here Lyeth The Body of John Taylor Merchant in Norfolk. Born In The Parish of Fintrie In The County Of Stirling In 1694. And Died On The 25th Of October 1744 In The 51st Year Of His Age." Coat of Arms cut with motto, "Fide et Fiducia." This inscription was restored by his great-great-grandson, F. S. Taylor, of Norfolk, in 1892.

The latest tomb in the churchyard is inscribed as follows: "Nicholas Albertson Okeson. Born Nov. 1819. Died Sept. 16, 1882. An earnest and zealous minister of the Gospel of Christ and for 26 years the faithful and beloved Rector of this church. 'They that turn many to righteousness shall shine as the stars forever and ever. Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus.'—2d Tim. 1: 13."

On the urn at the foot of Rev. Dr. Okeson's grave is the following inscription: "Affection's Offering From The Children's Aid Society of St. Paul's Church to the memory of their late beloved pastor Rev. N. A. Okeson, D. D."

In the churchyard is an old tombstone that does not mark a grave. It is inscribed as follows:

Coat of arms. "Here lyeth the body of Elizabeth, the wife of the Honorable Nathaniel Bacon, Esq., who departed this life the second day of November One Thousand Six Hundred and Ninety-One, in the Sixty-Second year of her age." This tomb was brought from King's Creek, James River, at request of Rev. N. A. Okeson, D. D. Elizabeth Bacon was the wife of Col. Nathaniel Bacon. He was President of the Virginia Council and a cousin of young Nathaniel Bacon, the patriot of 1675. She was a daughter of Richard Kingswell, gent, and was married first to Capt. William Taylor, also member of Virginia Council.

Some Old Records.

The following are some interesting entries in the old vestry book of 1749:

1751—Received into the vestry, of Capt. Geo. Whitwell, commander of his Majesty's ship Triton, a silver plate as a compliment for his wife, Mary Whitwell, being interred in this church.

Ordered Mr. Matt. Godfrey, Mr. William Nash, Capt. Trimigan Tatem, and Mr. William Ashley shall have leave and are hereby empowered to build a gallery in the church in Norfolk Town reaching from the Pulpit to the School Boys Gallery equally between them and their heirs forever to have and to hold.

THE OLD BRICK CHURCH, ISLE OF WIGHT COUNTY, VIRGINIA

BY RICHARD S. THOMAS, OF SMITHFIELD, VA.

THE Indian name for the county of Isle of Wight was Warrosquyoake, spelt in some sixteen or seventeen different ways.

The first English settlement of this county was made by Captain Christopher Lawne and his party in April, 1619. He landed at Jamestown, on the 27th of that month. They settled at the point of land in Isle of Wight, then and ever since known as "Lawne's Point" (eleven miles from Jamestown), which is separated from the county of Surry by a creek still called "Lawne's Creek," and the Point is bounded on the north and west by Lawne's Creek, and on the east and south by James river.

"Sir Richard Worsleep, Knight Baronet, Nathaniel Basse, gentlemen, John Hobson, gentleman, Antho: Oleuan, Richard Wiseman, Robert Newlan, Robert Gyner and William Wells" were "Associates and fellow Adventurers with Captain Christopher Lawne." Captain Christopher Lawne and Ensign Washer represented "Captain Lawne's Plantations" in the first General Assembly of Virginia, held on the 30th day of July, 1619. They had, in human probability, gained their military reputation in the war in the Netherlands, when and where the Protestant forces of Elizabeth aided those of Netherlands in repelling the Catholic forces of Spain.

Captain Lawne was nobly worthy of larger mention than was made of him by William Wirt Henry, in his splendid description of that first General Assembly of Virginia, which is published in the Virginia Magazine of History, July, 1894.

Captain Lawne was as distinguished in letters as he was in arms. His two books (1) "The Profane Schism of the Brownists," or Separatists; "with the impiety, dissensions, lewd and abominable vices, of that impure sect," in 1612; and (2), "Brownism Turned the Inside Outward. Being a Parallel between Proffession and Practice of the Brownist Religion," in 1613; both being a description of the "Ancient Exiled Church at Amstradam," which they bitterly assailed but could not refute, attest his great literary ability and his devotion to the Church of England.

Old Brick Church, (St. Luke's) Isle of Wight County, Va.

Christopher Lawne did not live long enough to make any decided impression on the Colony. He died in less than a year, probably, after his arrival; for at a General Quarterly Court held in London on the 28th day of June, 1620, there was a petition from his executors to be relieved of some freight "on 800 weight of tobacco," because of "the great charge and loss the said Mr. Lawne hath been putt unto and susteyned in his private Plantation."

There has been a determined and persistent effort made by E. D. Neil and his sympathizers to represent the first settlers in this county as Puritans. They are perfectly welcome to all of the consolation they can get out of the books of Lawne, and out of the Acts of that first General Assembly of Virginia in 1619.

Upon the petition of Sir Richard Worsleep, Knight Baronet, Nathaniel Basse and others presented to the Court at London on the 4th day of November, 1620, permission was given them to call the plantation "The Isle of Wight Plantation, provided that the heirs of the said Christopher Lawne be in no way prejudiced thereby." Notwithstanding this petition, the county retained its Indian name until it was changed to Isle of Wight by the General Assembly in 1637.

Any one who has sailed up Southampton river and has seen the high chalk cliffs of the Isle of Wight, England, and has sailed up the James and has seen the high cliffs of Isle of Wight at Day's Neck, will see a very striking resemblance between the two, and will see a strong physical reason for the name. Besides this, the Worsley family just above mentioned lived in the Isle of Wight, England. Sir Richard Worsley was knighted at White Hall on the 8th of February, 1611. On the highest point of the Park of Appuldurcombie, is a granite obelisk, 70 feet high, partly destroyed, erected to the memory of Sir Robert Worsley, the author of a complete history of the Isle of Wight, England. Newport, the capital of Isle of Wight, lies on the Medina, which is navigable to that point. The bearing of this will be shown after awhile.

Upon the 24th of October, 1621, a patent was granted to Edward Bennett, "a gentleman who had deserved singularly well of the company before he was a member thereof," who now joins with Robert Bennett, his brother, Richard Bennett, his nephew, Mr. Wiseman, Mr. Ayers, and divers other associates, and they engage to transport one hundred persons to Virginia. They came over in the Sea Flower, in February, 1622, with one hundred and twenty settlers, among whom were the Rev.

William Bennett and George Harrison, relatives of Edward Bennett, and Ralph Hamor, one of the Council.

The Plantation of Christopher Lawne and his successors extended from Lawn's Point along the shore of James river for six miles to Burwell's Bay; thence along the same shore for four miles to "The Rocks." The Plantation of Edward Bennett extended from "The Rocks" along the shore of the same river for two miles including all of the land now known as Day's Neck. In this Neck, made by the waters of the James river on one side and Pagan creek on the other, and on that portion of Pagan creek called now Tormentor's Bay, was "Basse's Choice," then and now the choice portion of that Neck of some twenty-five hundred acres. Population increased in the county so rapidly between May, 1619, and March the 22d, 1622, that it extended from "Lawne's Point" to and inclusive of "Day's Neck," a distance of twelve miles. On that day there was killed in the Indian massacre of March, 1622, on Edward Bennett's Plantation alone, fifty-four people, among whom were Ensigne Harrison and Mistress Harrison. How bravely they all defended themselves may be seen in the thrilling narrative in Captain Smith's General History.

The Massacre checked but it did not stop emigration. By 1632 it had flowed on across Pagan creek, Jones' creek, down to Chuckatuck creek which divides the county of Isle of Wight from Nansemond on the south; up that creek by Brewer's creek to the Nansemond line on the west. In the last section of the county, most probably, lived one Joseph Bridger. His son, General Joseph Bridger, died on his White Marsh farm, on the 15th day of April, 1686, aged 58 years. This farm is located on Brewer's creek, and Captain James T. Davis, who now owns the farm, sails his vessels regularly from his wharf on that farm to Norfolk and elsewhere.

It was Joseph Bridger, the father of General Joseph Bridger, who superintended the building of the Old Brick Church, distant only some four or five miles from Smithfield, and right on the main county road to Suffolk.

In 1781, when the Court-House of the county was in the town of Smithfield, Nathaniel Burwell was clerk, and Francis Young was his deputy. As Nathaniel Burwell was not in the county, and Francis Young was in the regiment of General John Scarsbrook Wills, his wife, hearing that Tarleton intended to make a raid on Smithfield to destroy the county records, took them and buried them on that portion of the farm now belonging to John F. Scott, which lies nearest to the mill-

pond, in a trunk which is now in the clerk's office of this county. When these books were exhumed some of them were very damp. One of these was the vestry book, known as Vestry Book No. 1. It finally went all to pieces. Nathaniel Burwell never returned to the county. Francis Young succeeded him as clerk, and Nathaniel Young, his son, became his deputy. Nathaniel P. Young was his son, and the late Dr. John R. Purdie was his nephew. They both stated to me time and time again, verbally and in writing, for publication in 1891, that Nathaniel Young, the son of Francis, frequently saw Vestry Book No. 1 before it became illegible and crumbled into dust; and frequently read the statements in it that the Old Brick Church was built in 1632. Vestry Book No. 2 beginning in 1724, in a damaged condition, is still in existence. It has many allusions in it to the Old Brick Church; and the vestrymen hereinafter mentioned were the vestrymen of that Old Church. Colonel Joseph Bridger, a great-grandson of the Joseph Bridger who superintended the construction of the church, was a vestryman of the Old Brick Church from 1757 to 1769. His widow married Colonel Josiah Parker on the 17th of June, 1773. Their daughter, Anne Pierce Parker, married Captain William E. Cowper, of the United States Navy, and died in March, 1894. She was the custodian of the Bridger papers, and she frequently told the late Dr. John R. Purdie, her physician, that the Old Brick Church was built in 1632, and Dr. Purdie frequently published that fact. Her son, Captain Frederick P. P. Cowper, frequently told the same thing to me, and I published it as far back as 1891. It has the corroboration of every one of her descendants.

The roof of the Old Brick Church fell in in June, 1887, and that brought down nearly the whole of the eastern wall. Mr. Emmet W. Maynard, then recently from Surry county, was engaged to clear up and remove all of the debris caused by this fallen roof and these fallen bricks. Whilst engaged in this work he came across a brick that looked like it had something unusual on it. With a sharp-pointed stick he carefully removed the mortar, until at first dimly, and then afterwards clearly, he saw the figures 1632 on it. He did not know the significance of those figures; but when told of it, he made a careful search for any other suggestive brick, and finally found part of a brick inside of the church with a figure 1 on it, and on the outside of the church he found another piece of brick with a figure 2 on it. On putting these two pieces together they fitted perfectly, but the intervening figures 6 and 3 were gone—broken out by the force of the fall of the roof and the eastern wall. The whole brick with the figures 1632 on it

is now firmly imbedded in the wood work of the chancel of the church. The two pieces of broken brick were, without my knowledge and against my instructions, allowed to be carried out of the church.

Warrosquyoake existed as a county until 1637, when the name of the county was changed by an act of the General Assembly to Isle of Wight. Of course the county was one parish, and the parish was called Warrosquyoake; and so it continued to be called until March, 1642-3, when the county was divided into two parishes, to be called, respectively, The Upper and The Lower Parish. The Upper Parish "was to extend from Lawne's creek to the creek dividing the plantation of Sam Davis and Joseph Cobb" (Pagan creek). The Lower Parish "was to extend from Pagan Point to the plantation of Richard Hayes" (Chuckatuck creek).

This division and legal nomenclature continued until 1734, when population had crossed the Black Water and had extended into what is now called Southampton county to, at least, the Nottoway river. It seems from the Act of 1734 that the Upper Parish was sometimes called "Warwicksqueak"; and that the Lower was sometimes called "Newport." But, by the Act of that year, so much of the said parish as was on the north side of Black Water was made one parish, and was to be called "Newport Parish"; and so much of it as was on the south side of Black Water "was to be made one parish," and "was to be called Nottoway Parish.' And thus they have been known ever since.

In 1752 Southampton county was cut off from Isle of Wight. The parish of Nottoway is coextensive with that county; and the parish of Newport is coextensive with this county. There is the city of Newport, in Isle of Wight, England, and so there is the parish of Newport, in Isle of Wight, Virginia. We loved Old England then, and we love her now.

The roof of the Old Brick Church fell in, in June, 1887, and it dragged down a very large part of the eastern wall. It was restored in 1894, and dedicatory services were held upon the 13th, 14th and 15th days of November, 1894.

The ministers of the Church of England and of the Protestant Episcopal Church officiating in the county of Isle of Wight, as shown by offcial records, are:

Rev. Mr. Falkner, in 1642; Rev. Mr. Otis; Rev. Robert Dunster, 1651 to 1656 (Will dated May 17, 1656); Rev. Robert Bracewell, died in

1667; Rev. William Housden (now spelled Hudsdan), 1680; Rev. Mr. Parke, 1680; Rev. Andrew Monroe, 1700 to 1719; Rev. Alexander Forbes, 1710 to 1724; Rev. Thomas Baily, 1720 to 1724; Rev. John Reid, 1724; Rev. John Barlow, March 30, 1726, to December, 1727; Rev. John Gammill, March 29, 1729, to November 25, 1743; Rev. John Camm, March 4, 1745, (for a few months only); Rev. John Reid, March 8, 1746, to April, 1757; Rev. John Millner, February, 1766, to May 3, 1770; Rev. Henry John Burgess, 1773 to 1776; Rev. Samuel Butler, occasionally in 1780; Rev. William Hubard, to 1802 (died at The Glebe); Rev. William G. H. Jones, 1826 to 1832; Rev. Mr. Hedges, 1831 to 1833, under whom Christ church, Smithfield, was built; Rev. Thomas Smith, 1834 to 1841; Rev. John Downing, 1847; Rev. John C. McCabe, 1847-1851; Rev. H. T. Wilcoxen, 1851; Rev. C. Colton, 1855; Rev. P. G. Robert, 1858 to May, 1862; Rev. E. T. Perkins, May, 1862, and 1865 to June, 1867; Rev. S. C. Roberts, 1867, missionary S. E. Convocation; Rev. William Hoxton, 1870; Rev. F. A. Meade, 1873; Rev. Edwin W. Wroth, 1876 to September 2, 1877; Rev. F. A. Meade, 1878 to September, 1883; Rev. David Barr, 1884 to May 29, 1889; Rev. F. G. Scott, January, 1892, to September, 1900; Rev. R. S. Carter, June 30, 1901, to May 1, 1908.

List of vestrymen, as shown in Vestry Book No. 2, from 1724 to 1776:

Lawrence Baker, 1724 to 1757; William Bridger, 1724 to 1730; Thos. Woodley, 1728 to 1755; Major Joseph Bridger, 1735 to 1747; Arthur Smith, 1736 to 1740; Thomas Smith, 1745 to 1751; Jordan Thomas, 1746 to 1755; Robert Tynes, 1746 to 1777; William Hodsden, 1746 to 1757 (descendant of the Rev. William Housden, of 1680); Joseph Bridger, 1746 to 1749; Colonel Joseph Bridger, 1757 to 1769; Nicholas Parker, 1760 to 1777; Richard Baker (clerk of county), 1760 to 1777; James Bridger (clerk of county), 1766 to 1777; Richard Hardy, 1769 to 1777; John Day, 1777.

The tradition of the building of the Old Brick Church in 1632 has been traced through every one of these families.

The names of the other vestrymen appearing in that old Vestry Book No. 2 are: Samuel Davis, Matthew Jones, Thomas Walton, William Kitchen, William Crumpler, James Day, George Riddick, Matthew Wills, Reuben Procter, Nathaniel Ridley, John Goodrich, George Williamson, James Ingles, John Porson, John Davis, James Simmons, William Wilkinson, Joseph Godwin, Henry Lightfoot, John Monroe, Thomas Parker, Hardy Council, Henry Pitt, Richard Wilkinson, Henry Applewhaite, Thomas Day, John Lawrence, Hugh Giles, Thomas and John

Applewhaite, Thomas Day, John Lawrence, Hugh Giles, Thos. and John Applewhaite, Thomas Tynes, John Eley, John Darden, Dolphis Drew, John Wills, William Salter, Robert Barry, Charles Tilghman, Robert Burwell, Miles Wills, Edmund Godwin, and John Scarsbrook Wills.

I was born in this county a little more than seventy-one years ago, and I have yet to meet any descendant of any of these vestrymen, or any other countyman, "native and to the manner born," who doubted the accuracy of the tradition of the building of "The Old Brick Church." This is its old historic name. I have heard that the Rev. William G. H. Jones (who came here as deacon in 1826), in some letter or report to the Episcopal Convention in 1828, spoke of the ancient and venerable old church as St. Luke's; and some have been foolish enough, and ignorant enough, to imitate him. It is very charitable to suppose that neither he nor they knew the rarity and the nobleness of any brick building from 1607 to 1700. If they did, they would not attempt to despoil the church of its great honor. You had just as well, just as properly, and just as sensibly go and re-christen Bruton church, Blandford church, Pohick church, Old Falls church, Vauter's church, or any other church that had a grand old historical name, as to give a new name to the oldest building of English construction in America.

I once went through St. Peter's, Rome, with a small party of people; then through the Sistine chapel; and was going up the steps to the Vatican galleries, when one of the party sat down upon the steps and said: "Oh! pshaw! I don't want to see those old things; show me something new." The guide did not say a word, but turned around and gave her a look of withering contempt.

Just such contempt ought to be felt by anybody towards those who ruthlessly and needlessly tread upon venerable asociations and historical accuracy.

BRUTON PARISH CHURCH, WILLIAMSBURG, VIRGINIA.

BY REV. W. A. R. GOODWIN, D. D., RECTOR OF BRUTON PARISH.

BRUTON Parish Church bears witness to the continuity of the life of the Church established at Jamestown in 1607. The history of its beginning and early life lies in that period of obscurity occasioned by the destruction and loss of the written records of the Church and the county courts of Virginia. From what remains we learn that in 1632 Middle Plantation (subsequently Williamsburg) was "laid out and paled in" seven miles inland from Jamestown in the original county of James City, and shortly thereafter a parish bearing the plantation name was created. In 1644 a parish in James City county, called "Harrop," was established, which, on April 1, 1648, was united with Middle Plantation parish, forming the parish of Middletown. In 1674 the parish of Marston (established in York county in 1654) and Middletown parish were united under the name Bruton parish. The source from which the name was derived is suggested by the inscription on the tomb of Sir Thomas Ludwell, which lies at the entrance of the north transept door, which states that he was born "at Bruton, in the county of Summerset, in the Kingdom of England, and departed this life in the year 1678."

There was a church building in Williamsburg in 1665, which in 1674 had come to be known as the "Old Church." This fact is established by an entry in the vestry book of Middlesex parish, which directs that a church be built in that parish, "after the model of the one in Williamsburg." How long this building had been in use is not known, but it had grown old in 1674, at which time the new vestry book opens with the order under date, "April ye 18th," that a "new church be built with brick att ye Middle Plantation." Land sufficient for the church and church-yard was given by Col. John Page, together with twenty pounds sterling to aid in erection of the building. The beginning of Church life in this building, the foundations of which were unearthed during the excavations made in 1905, is noted in the quaint entry under date "November ye 29th, 1683: Whereas, ye Brick

Church at Middle Plantation is now finished, It is ordered yt all ye Inhabitants of ye said Parish do for the future repair thither to hear Divine Service and ye Word of God preached; And that Mr. Rowland Jones, Minister, do dedicate ye said Church ye sixth of January next, being ye Epiphany."

The records of this period tell of the "old Communion Table," which is to be removed to the minister's house and there remain; of the purchase of a "Ring of Bells"; of fees paid in tobacco for registering official acts, and for digging graves in the church aisle and chancel, and of "ye sum of Sixteen Thousand Six Hundred and Sixty Six pounds of Tobacco and Caske," to be paid annually to Mr. Rowland Jones, minister. Colonel John Page has accorded to him "the privilege to sett a pew for himself and family in the Chancell of the New Church," while the rest of the congregation is made subject to the order "that ye Men sit on the North side of the Church and ye Women on the left." Later on it is ordered that "Ye Gallery be assigned for the use of the College Youth" of William and Mary, to which gallery there is to be "put a door, with a lock and key, the sexton to keep the key." Here the students sat and carved their names, which may be seen to-day, and doubtless indulged in incipient reasoning relative to religious liberty. Thomas Jefferson was among them. In the long records relative to the conflict as to the "right of Induction" we see the evidence of the spirit of liberty and the demand for self-government. The vestry, the representatives of the people, in these conflicts were gaining experience in the science of self-government. Their contention that the civil authority should not impose ministers upon the congregation without the consent of the people, led to struggles which were prophetic and preparatory to the part which the vestrymen of the Church were subsequently to take in the House of Burgesses as champions of the liberties of the people of Virginia.

Bruton Parish church, upon the removal of the seat of government from Jamestown to Williamsburg in 1699, succeeded to the prestige which pertained to the Church of the Capital of the Colony. From this time there grew about the church an environment of ever-increasing interest, and about it gathered an atmosphere which, with the passing years, has caught and reflects the light of other days.

The county road which ran by the churchyard, marking the inward and outward march of English civilization, now rose to the dignity of the Duke of Gloucester street. The newly-designed yard and gar-

Bruton Parish Church, Williamsburg, Va.

dens of the Governor's palace swept down along the east wall of the church. In spacious yards adjacent rose the stately homes of the Virginia gentry who had resorted to the capital. Nearby towered the walls of the College of William and Mary and the halls of the Virginia House of Burgesses, and facing each other on the open green stood the Court of Justice and the octagon Powder Horn. The church had become the Court Church of Colonial Virginia. His Excellency, the Governor, attended by his Council of State, and surrounded by the members of the House of Burgesses, gave to the church an official distinction and a position of unique importance.

The old brick building of 1674 soon became inadequate to the needs of the situation, and in 1710, during the rectorship of the Reverend Commissary James Blair, D. D., it was determined that a new church should be built. Plans were furnished by Governor Alexander Spotswood, who proposed that the vestry should build the two ends of the church and promised that the Government "would take care of the wings and intervening part." The House of Burgesses, in addition, was pleased to state that they "would appropriate a Sufficient Sum of Money for the building pews for the Governor, Council and the House of Burgesses," and appointed Mr. John Holloway, Mr. Nicholas Meriwether and Mr. Robert Bolling a committee to co-operate with the vestry in the undertaking.

This building, which was completed in 1715, has remained continuously in use and has well withstood the rough usages of war and the devastating touch of time. Its ministers, as shown from contemporaneous records, were, without a single exception, men of superior culture and godly piety. Most of them were Masters of Arts from the Universities of Oxford and Cambridge, or full graduates of the College of William and Mary, and that they served the cause of Christ with devotion and fidelity is attested in every instance by resolutions of the vestry.

Official distinction was recognized and emphasized in the church. To His Excellency the Governor and His Council of State was assigned a pew elevated from the floor, overhung with a red velvet canopy, around which his name was emblazoned in letters of gold, the name being changed as Spotswood, Drysdale, Gooch, Dinwiddie, Fauquier, Lord Botetourt and Lord Dunmore succeeded to office. In the square pews of the transepts sat the members of the House of Burgesses, the pews in the choir being assigned to the Surveyor-General and the Parish

Rector, while in the overhanging galleries in the transepts and along the side walls of the church sat the Speaker of the House of Burgesses and other persons of wealth and distinction, to whom the privilege of erecting these private galleries was accorded from time to time.

With the approach of the American Revolution the services in Old Bruton assumed a tone of tenderness and thrilling interest, unique in character and fervent with power. Men, as they listened to the proclamation of the Gospel of Redemption, saw clearer the vision of liberty and felt a deeper need of the guidance and help of God. Washington makes mention in his diary of attending services here, and adds, "and fasted all day." A contemporaneous letter, written by one of the congregation to a friend in London, tells of the intensity of grief and the depth of feeling manifested in the service held by order of the Government when news reached America that Parliament had passed the "Stamp Act." The Church, it was said, would not begin to hold the people who thronged to attend the service. These people loved old England, and were bound to her by material interests and by ties of blood. They wanted to continue to honor and obey the civil authority, and to pray for their King, and they thronged to these services in old Bruton to express their faith and devotion and the passionate longing of their lives for justice, liberty and peace, and to-day the old church is hallowed by the memory of these prayers which rose from bleeding hearts to our fathers' God and our God, through the Liturgy which we use and love the more for these associations by which it is hallowed and enriched. In the eventide, when the parting glory of the day falls like a benediction and lingers in the old church, the old scenes come like a vision before the illumined imagination. Upon bended knee we seem to see that noble band of patriot legislators—Nelson, Wythe, Harrison, Braxton, the Lees, Cabell, Cary, Carr, Carrington, Carter, Nicholas, Norvell, Richard Bland, George Mason, Edmund Pendleton, Peyton Randolph, Patrick Henry, George Washington and the rest, and the walls seem again to echo back their supplication to the King of kings—"We beseech Thee to hear us, Good Lord."

The old Prayer Book, which bears the inscription, "Bruton Parish, 1756," bears witness through erasures and marginal insertions to answered prayers. The Prayer for the President is pasted over the Prayer for King George III., while the prejudice engendered by

the passions of men is evidenced by a line run through the words "King of kings," and the marginal insertion, "Ruler of the Universe." The Bible of this period is also preserved, together with the old Parish Register, containing the name of George Washington eleven times, and telling of the baptism of 1,122 negro servants within a period of twenty-five years, with many pages of the record of this period missing.

Besides these the church is the inheritor and custodian of other sacred memorials of the past. The old Jamestown baptismal font and Communion silver are still in use at Bruton Parish church, together with a set of Communion silver, made in 1686, given by Lady Gooch to the College of William and Mary, and a set bearing the royal arms of King George III. These memorials will be preserved in the future in the fireproof crypt built beneath the chancel of the church.

It seems almost incredible that the need of a Sunday-school room should have led the congregation in 1840 to yield to the spirit of innovation and destroy, as they did, the interior form and appearance of the church, but at this time a partition wall was built across the church; the high corner pulpit, the colonial pews and the flag-stone chancel and aisles were removed; the chancel, which enshrined the graves of Orlando Jones, progenitor of Mrs. Martha Washington; the graves of the Blairs and Monroes, and of Rev. Dr. William H. Wilmer, was removed from its ancient place in the east end of the church and affixed to the wall of partition, and the interior of the building furnished and decorated in modern style with money secured by a church fair.

The work of restoration inaugurated on May 15, 1905, by a sermon preached by Rev. Beverley D. Tucker, D. D., since consecrated Bishop-Coadjutor of the Diocese of Southern Virginia, has been planned and executed with absolute fidelity to Colonial type and historic verity, with the endeavor to reproduce the form and feeling of the past. Over $27.000 has been spent for the structural preservation and restoration of the building. The foundations and roof timbers have been renewed; a shingle tile roof covers the building, and an iron and concrete floor safeguards it from dampness and fire. The tower woodwork, together with the clock originally in the House of Burgesses, have been restored, and the bell, engraved, "The gift of James Tarpley to Bruton Parish, 1761," again rings out the passing hours. The high pulpit with overhanging sounding boards stands again at the southeast corner and is a memorial to the Rev. Commissary James Blair, D. D., and the other

clergy of the Colonial period. The chancel has regained its place in the east, and with the aisles, is paved with white marble in which are set tombstones appropriately inscribed to mark the graves discovered during the process of excavation. Of the twenty-eight graves found in the aisles nine were identified by letters and dates made by driving brass tacks in the wood of the coffin. Among the graves thus marked with marble slabs are those of Governor Francis Fauquier, Governor Edmund Jennings, and Dr. William Cocke, Secretary of State, and recently the body of the Hon. Judge Edmund Pendleton has been removed from Caroline to be interred in the north aisle of the church. The pews restored in Colonial style are all to be made memorial; those in the transepts to twenty-one of the patriots of the Revolution; those in the choir to the Surveyors-General and the Presidents of the College of William and Mary, and those in the nave to the vestrymen of the parish during the Colonial period. Each pew has upon the door a bronze tablet, inscribed with the name of the person memorialized. Over the Governor's pew has been placed a silken canopy, emblazoned with the name of Governor Alexander Spotswood, and affixed to the wall is a bronze tablet inscribed with the names of the Colonial Governors who worshipped here.

The Bible given by King Edward VII. and the lectern presented by the President of the United States, are in memory of the three hundredth anniversary of the establishment of the English Church and English civilization in America.

Preserved and restored the old church is typical of the strong and simple architectural designs of the Colonial period, and a witness to the faith and devotion of the Nation Builders. Rising from amid the sculptured tombs of the honored dead who lie beneath the shadows of its walls, old Bruton stands, as the Bishop of Southern Virginia has said, "The noblest monument of religion in America."

"A link among the days to knit
The generations each to each."

THE PARISHES IN ACCOMAC COUNTY, VA.

COMPILED IN PART FROM BISHOP MEADE'S "OLD CHURCHES, MINISTERS AND FAMILIES IN VIRGINIA."

THE whole of the Eastern Shore of Virginia was called Accowmake, then changed to Northampton, then divided into Northampton and Accomac. Soon after this, in the year 1762, the county of Accomac was divided into two parishes by a line running from the bay to the sea, the upper being called Accomac Parish, and the other St. George's. The dividing line runs about three miles north of Drummondtown.

From a record in the clerk's office in Northampton there is reason to believe that the church at Pongoteague was built before the division of the Eastern Shore into two counties, and was the first erected in Accomac. The next was that which stood a few miles from Drummondtown, and was, until the year 1819, called the New Church. At that time the name of St. James' was given to it. It was subsequently removed to Drummondtown, and now forms the church at that place. In the year 1724 there were three churches in the upper parish (Accomac), about ten miles distant from each other. The first minister of whom we read in the parish was the Rev. William Black, who, in the year 1709-10, wrote to the Bishop of London that he had taken charge of it, that there had been no minister there before for fifteen years. In the year 1724 he is still the minister, and in answer to certain questions by the Bishop of London, writes that he preaches at these churches, has two hundred communicants, four or five hundred families under his charge, instructs the negroes at their masters' houses, has baptized two hundred of them, catechizes the children on Sunday from March to September, has no Communion service or anything decent in his church, receives a salary of forty pounds per annum (that being the value of his tobacco), rents his glebe for twenty shillings per annum, has a school in his parish, endowed by one Mr. Sanford, of London, and which is still in existence.

How long the pious labors of Mr. Black continued after the year 1724 is not known. In the year 1755 we find, from an old list of the clergy of Virginia, that the Rev. Arthur Emmerson, afterwards well known in other parishes, was the minister. In the year 1774 the Rev. William

Vere is set down in the Virginia Almanac as the minister of Accomac Parish. He was doubtless the last minister of this parish. In the year 1785, when the first Convention after the Revolution met in Richmond, there was no clerical delegate from either of the parishes of Accomac. Mr. Jabez Pittis was the lay delegate from Accomac Parish, and Mr. Levin Joynes and Tully Wise from St. George's.

The churches in Accomac were a brick one, at "Assawaman," on the seaside; a wooden one, on the Middle or Wallop's Road, about five miles from the southern line of the parish, and another of wood, at Pocomoke, near the Maryland line, called the New Church. None of them now remain. About thirty years past, says Bishop Meade, the overseers of the poor took possession of the Communion plate, and sold the same to a silversmith, who intended to melt it, but being advised that it was doubtful whether they had any authority to sell the plate under the law directing the sale of glebe lands, and there being a tradition that the plate was a private donation, the sale was rescinded.

As to the ministers of St. George's Parish, in Accomac, our records before the Revolution fail us altogether. It is probable that some of the ministers of Hungars Parish rendered service here for some time after the division of the Eastern Shore into the counties of Northampton and Accomac, especially Mr. Teackle. The Teackle records say that the Rev. Thomas Teackle preached there for over forty years, and family tradition states that he was the first rector of St. George's. He died in 1696. This would date the church somewhere about 1656. In Northampton county records Mr. Teackle is frequently mentioned as "Minister of ye Upper Parish." He was born in 1624, in Gloucestershire, England, and his father was slain in the army of Charles I. His son, fleeing from the persecutions of the Cromwellites, first went to the Bermudas, and thence came to Northampton at the instigation of his cousin, Colonel Obedience Robins. St. George's is considered, in the Teackle records, to be the fourth church in Virginia in point of age.

The first minister on any of our lists was the Rev. John Lyon, from Rhode Island, who was in the parish in the year 1774, and continued there during and some time after the war. Being more of the Englishman than the American in his feelings, his time was very uncomfortable during the Revolutionary struggle; but, being married into a respectable family, his principles were tolerated and his person protected. While as a faithful historian, we shall truthfully admit whatever of Toryism there was among the clergy of Virginia, we shall as faithfully

maintain that there was a large share of noble patriotism in the clergy of Virginia. Mr. Jefferson declares this most emphatically. No element was more often invoked in the earlier history of Virginia than the influence of ministers of the gospel in producing a feeling of resistance to the oppressions of England, and no class from whom the Henrys, Jeffersons and patriot politicians of that day received greater aid in opening the eyes of the people and preparing them for severance from Great Britain. Mr. Jefferson himself acknowledges this in his works (Vol. I., pp. 5-6).

In the year 1786 the Rev. Theopolus Nugent was present in the Convention as the rector of St. George's Parish, Accomac. But nothing more is known of him. The following is a list of the clergymen from the time of Mr. Nugent to the present day: The Revs. Cave Jones, Ayrs, Reese, Gardiner, Eastburn, Smith, Chase, Goldsmith, Carpenter, Adams, Bartlett, Winchester, Jonathan Smith, William G. Jones and Zimmer.

The Rev. Cave Jones was a native of Virginia, probably a descendant of one of the three of that name who ministered to the early Church of Virginia. He was a man of talents and eloquence, which, after some years, attracted attention beyond the bounds of our State, and led to a call to Trinity church, New York. He was so popular in that situation as to become a formidable rival to Dr. Hobart, afterwards Bishop of New York.

Another name in the above list is that of Rev. Mr. Eastburn, worthy of more than passing notice. James Wallis Eastburn, a brother of Bishop Eastburn, of Massachusetts, M. A. of Columbia College, of New York, was a native of that State, and from every account we have of him, must have been one of the most interesting and talented young men of our country. He was ordained by Bishop Hobart in October, 1818; commenced his ministry in Accomac county almost immediately, and after a short but truly glorious ministry of about eight months, returned, broken in health, and expired in December, 1819, on his way to the West Indies. He had only reached the age of twenty-two, but was mature in mind and a "burning light" in the Church of God. The hymn—137—beginning, "Oh, Holy, Holy, Holy Lord," was composed by him at eighteen years of age.

Some years since, the Rev. Ambler Weed, of Richmond, undertook the revival of the Church in the lower part of St. George's Parish, and by great diligence caused a new church by the name of St. Michael's to be erected near Belle Haven. In this and in old Pongoteague church,

he officiated for some years with great diligence and self-denial and with some success.

Old Pongoteague, the first house of prayer erected in Accomac, and probably not much less than two hundred years old (1857), still stands a remarkable monument of former days, among some old trees, perhaps as ancient as itself. It was a brick building in the form of a cross, with a bow window in one arm of the cross and the vestry-room in the other. The floor was of brick and the pews had high backs. The pulpit was circular, with a flight of steps leading to it. The brick floor having become uneven, a plank floor was laid over it, and the pew backs were lowered. The Parish Register was lost, but the old Bible and Prayer Book, together with the old Communion service, have been preserved. The goblet and paten, it is believed, were the gift of Queen Anne, and bear this inscription: "Ye Parish of Accomack."

In 1861 the church was used as a stable by the Federal troops, and at the end of the war the building was a complete wreck. Thus it remained untenanted for a number of years, until the Church people of the neighborhood determined to restore it as a place of worship. After many sacrifices and trials and much hard work, they succeeded in rebuilding the time-honored and sacred edifice. The arms of the cross, being cracked and unsafe, were taken down, the main part of the cross being rebuilt with the old bricks, and services were resumed after an interval of twenty-five years. The first rector of the restored church was the Rev. Mr. S. H. Wellman. Since then the rectors have been as follows: The Revs. John Anderson, F. M. Burch, John McNabb, Henry L. Derby, Cary Gamble, John S. Meredith and W. Cosby Bell. Among its rectors, too, was the Rev. Benjamin Bosworth Smith, who served at its altar in 1819, and was afterwards first Bishop of Kentucky and Presiding Bishop of the Church in the United States.

I am sorry to be unable to give a list of the ancient vestrymen of Accomac. The only document of which I have heard from which to derive such list and other particulars perished during the last year. Would that all the friends, members and ministers of the Church of Virginia, and any others who have any care for her past history, would but inquire for such documents, and search for them among the neglected papers of old family mansions and clerks' offices! How much might still be rescued from destruction and oblivion which is worthy of preservation in some permanent form!

St George's Church, Accomac County, Va.

In place of a list of vestrymen of the parish, I subjoin the following of the families which, from the earliest period to the present time, have belonged to the Episcopal Church in Accomac. It has been furnished me by a friend, with the qualification that it is imperfect, and that there are others who might be added:

"Bowman, Cropper, Joynes, West, Satchell, Smith, Wise, Finney, Scarbrough, Robinson, Custis, Bayly, Snead, Parker, Stratton, Bagwell, Andrews, Arbuckle, Stokely, Poulson, Downing, Bell, Upshur, Paramore, Teagle, Hack, Seymour, Kellam, etc."

HUNGARS CHURCH, NORTHAMPTON COUNTY, VIRGINIA.

BY M. C. HOWARD.

THE history of the Eastern Shore of Virginia begins with Captain John Smith's visit of exploration, recorded by himself. He says:

"Leaving the Phœnix at Cape Henry, wee crossed the bay to the Eastern Shore, and fell in with the isles called Smith's Isles. First people encountered were two grim, stout savages, upon Cape Charles, with long poles, javelings headed with bone, who boldly demanded who and what we were. After many circumstances, they seemed kind, and directed us to Accomack, the habitation of their Werowance, where we were kindly treated. This Rex was the comeliest, proper, civill salvage we encountered. His country is pleasant, fertile clay soyle; some small creeks, good harbours for barques, not ships. They spoke the language of Powhatan."

The largest of this group is still known as "Smith's Island." It formed a very insignificant part of the patrimony of Mrs. Robert E. Lee, inherited through many generations from her ancestor, John Custis, of Arlington, Northampton county, Va. From this first American home of the Custis family, the famous Arlington, Mrs. Lee's home until the outbreak of the Confederate War, received its name.

The home of the "Rex," whom John Smith visited (in 1608), was on what is called "Old Plantation" Creek, which name commemorates the fact that the oldest "settlement" on the Eastern Shore was made on this beautiful tidal inlet, probably on the farm at the head of the creek, also called "Old Plantation." No trace of this first settlement can now be found, and I have met with no reference to it prior to the account given by John Rolfe, who, having returned to England, taking with him his wife, Pocahontas, was desired by the Virginia Company in London to furnish them with information concerning the Virginia Colony. He tells them of six "plantacons," one of them at "Dale's Gift," on the Eastern Shore, where Lieutenant Craddock

with about sixteen men, had been established for the purpose of making salt, of which all the settlements were in need.*

A few years later, in 1620, a second settlement was made on the farm now called "Town Fields," which lies between Cherrystone† and King's Creeks, divided by the latter from the very new town of "Cape Charles *City*," about fourteen miles from the real *Cape* Charles. The English called this second "towne" Accomack—probably in compliment to the "Laughing King of Accomack" (John Smith's "Rex")—which name was applied not only to the town and to the royal residence, but by the Indians to the whole peninsula. The new town seems to have absorbed the earlier one at Old Plantation, which is heard of no more. Perhaps the Colonists found it more convenient and comfortable to have the "King's Creek" between them and their Indian neighbors.

As usual in the early Virginia settlements, the building of a church was one of the first duties to be performed. In the same year (1629) one was built "neare the ffishinge poynte." Its exact location cannot be identified, for *all* "poyntes" in that highly favored land may be made "ffishing poyntes." It was perhaps at the point made by the junction of the two creeks. That it was called "*the* Ffishinge Poynte" seems to indicate that, at that time, the few inhabitants, for mutual protection, did all their fishing in one place. The church was "of insignificant dimensions," constructed of rough logs, connected loosely with wattle, the whole enclosed with 'Pallysadoes' for protection against 'ye Indian tribes, an ever present menace to peace and safety.'" I believe, however, there is no record or tradition to indicate that the tribes on the Eastern Shore ever invaded the "peace and safety" of the English, possibly because of their prudent measures of self-protection; but the massacres on the Western side of the Chesapeake, and more especially the "Great Massacre" of 1622, made men cautious, and this seems to have turned the tide of immigration to the other shore,‡ where climate and soil were good, food supplies unusually abundant, and where the Indians were kind and friendly.

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*This Report, dated 1615 or 1616, is in one of the early volumes of the Va. Hist. Mag., or the Va. Hist. Register; an ante-bellum number. I read it some years ago, and have neither "Magazine" nor "Register" to refer to.

†Originally Cheriton; the unmeaning Cherrystone being a corruption.

‡Bishop Meade, Vol. I, p. 85, says: "Such was the effect, both in Virginia and England, that a commission was sent over to the Gov., Sir George Yardley, to seek for a settlement on the Eastern Shore of Virginia for those who remained. That plan, however, was never put into execution, though steps were taken towards it."

The first rector of this first church—which, though unnamed, should never be forgotten—was the Rev. Francis Bolton. A manuscript record in the Congressional Library gives this statement concerning his salary: "It is ordered by the Governor and Council that Mr. Bolton shall receive for his salary this year, throughout all the plantations on the Eastern Shore, ten pounds of tobacco and one bushel of corn for every planter and trader above the age of sixteen, *alive at the crop.*" A clergyman coming to Virginia could not have been influenced by any prospect of emolument; but, paltry as these items seem, a bushel of corn and ten pounds of tobacco was probably a larger contribution in proportion to income than we can always show in these days. In 1630 Thomas Warnet (?), "principal merchant and devout Churchman," bequeaths to Mr. Bolton the following useful articles: "A firkin of butter, a bushel of salt, six pounds of candles, a pound of pepper, a pound of ginger, two bushels of meal, a rundlet of ink, six quires of letter paper, and a pair of silk stockings."

The second rector was the Rev. William Cotton, who officiated from 1632 to about 1645. The second church, about ten miles from the first and lower down the peninsula, was built near the place afterwards called Arlington, the home of John Custis, immigrant, of whom many anecdotes still linger in local traditions, and whose tomb, with the singular epitaph composed by himself, is still at Arlington. This church was known as the "Magothy Bay Church." Presumably, it was another log building, in no way superior to that at the "Ffishinge Poynte"; and as there seems to be no record of any rector, it may be assumed that Mr. Cotton had charge of both. Proof of its existence in 1645 is found in an early county record, which ordered that all citizens should carry "arms and fixed ammunition." Such as were caught without these were to be "punished" by being required "to clear paths to the *new* church," "enclosed by a stockade."

It must have been at the "Ffishinge Poynte" church that Marie Drewe stood up and asked "forgiveness of the congregation" for some "ugly words" she had used towards Joane Butler. It is evident that Church and State in Virginia were as essentially *one* as in the Mother Country. The "Act" for suppression of gossip was passed September, 1634; its enforcement was left to the Church, as this extract shows. The two women had quarreled, and reviled each other in no choice language. Joane was arrested, tried, convicted and sentenced.

"Upon dew examination, it is thought fitt by the board that s'yd Joane Butler shall be drawen over the King's Creek at the starne of

a boat or canoux; also, the next Sabbath day in the tyme of devyne (divine) servis, between the first and second lesson, present herself before the minister, and say after him as followeth: 'I, Joane Butler, doe acknowledge to have called Marie Drewe h——, and hereby I confess I have done her manifest wronge; wherefore I desire before this congregation that the s'yd Marie Drewe will forgiv me; and also that this congregation will joyne (join) me in prayer, that God may forgive me.'"

Marie Drewe was then arrested, and received the same sentence. She retracted, asked "forgiveness" in the church and escaped the ducking.

The name of the peninsula was changed from "Accowmake" to Northampton in 1642. Various traditions give various reasons for the selection of this name. The best authenticated seems to be that it was a compliment to the Earl of Northampton. At this date there were few settlers in the upper part, and Hungars Parish is not yet mentioned. In 1662 the peninsula was divided, the upper county resuming the original name, Accomac, the lower retaining that of Northampton.

The first formally organized vestry was in obedience to an order of the Court at James City."

"At a court holden in Accawmacke the 14th day of Sept., 1635"; [the peninsula being then called Accomack].

"At this court Mr. Wm. Cotton, minister, presented an order of the court from James Citty, for the building of a Parsonage ordered by the vestry and because there have heretofore been no formal vestry nor vestrymen appointed, we have from this present day appointed to be vestrymen those whose names are underwritten:

"Wm. Cotton minister, Capt. Thomas Graves, Mr. Obedience Robins, Mr. John Howe, Mr. Wm. Stone, Mr. Burdett, Mr. Wm. Andrews, Mr. John Wilkins, Mr. Alex. Mountjoy, Mr. Edw. Drew, Mr. Wm. Beniman, Mr. Stephen Charlton.

"And further we do order that the first meeting of the syd. vestrymen shall be upon the feast day of St. Michael the Arch-Angel, being the 29th day of September."

In accordance with that order of the court, the vestry meeting was held and record entered of the same as follows:

"A vestry heald, 29th day of Sept. 1635.

"Capt. Thomas Graves, Mr. John Howe, Mr. Edward Drew, Mr. Obe-

dience Robins, Mr. Alex. Mountjoy, Mr. Wm. Burdett, Mr. Wm. Andrews, Mr. Wm. Stone, Mr. Wm. Beniman."

At this meeting an order was made providing for building the parsonage house.

As the parsonage here mentioned was for the use of Rev. Mr. Cotton, it must have been built in the Magothy Bay section of the county, near his two churches. It was ordered to be built of "wood"—presumably sawed lumber, not logs—forty feet wide, eighteen feet deep, and nine feet "to the valley," with a chimney at each end, and beyond the chimneys a small room on each side—"one for the minister's study and the other for a buttery."

"Mr. Cotton seems to have had considerable difficulty in collecting his tithes, despite the fact that good buildings began to be erected," and every home had its garden and orchard. Suit was brought in 1637 against Henry Charleton for non-payment of dues.

"John Waltham, Randal Revel and John Ford deposed on oath that they heard Henry Charlton say that if he had had Mr. Cotton without the churchyeard, he would have kict him over the Pallysadoes, calling of him Black catted (coated) raskall. Upon the complaynt of Mr. Cotton against the said Charlton and the depositions as above expressed, it is ordered that the said Charleton shall for the s'yd offence buyld a pare of stocks, and set in them three severall Sabouth days in the time of Dyvine Servis, and there ask Mr. Cotton forgiveness." The punishment was doubtless salutary and conducive to proper respect for clerical dignity.

There seems to have been no legal title to the ground upon which the Magothy Bay church was built prior to 1691, for in that year William Willett conveys, in consideration of 20,000 pounds of tobacco, 600 acres of land to William Baker,* reserving "one acre of land, on which church now stands," "to remaine for that use as long as the parish 'mindes' to continue the same." This land had been granted by Francis Morrison, Governor of Virginia, to Edward Douglas, and was confirmed by another patent from Governor Andros "to me, William Willett," nephew and heir to said Edward Douglas. This deed of conveyance is a curiosity of superfluous verbiage, and much too long for quotation. It gives the boundaries with great minuteness, mentions "a spring neare the Church or Chappell," and is dated "30 May Anno Regis X, Anno Domini, 1698."

*Book of Deeds and Wills, No. 12, page 198, Northampton Records.

It is probable that successive churches had taken the place of the original structure (as at Jamestown and elsewhere) long before this conveyance of title. The latest built upon this site was still in use in the early years of the nineteenth century, but in 1826 it was pronounced unsafe, torn down and the old materials sold at auction.†

Christ church in Eastville was built about this time, and the old silver service for Holy Communion has been used in this church ever since. The pieces have an inscription showing that they were the gift of "John Custis, Esq'r, of Williamsburg," to the lower church of Hungars Parish, 1741. The plate is marked "Ex dono, Francis Nicholson, Esq'r." Date of this gift must have been 1690 to 1693.

Mr. Cotton died in 1645. He is called in the Records, "the godly son of Joane Cotton, widow, of Bunbury, Cheshire, England." William Stone, first Protestant Governor of Maryland, was his brother-in-law. Stone resided on Hungars Creek.

Rev. John Rozier (Bishop Meade says Rogers) succeeded Mr. Cotton. An old colonist, in his will, speaks of this gentleman as "Deare and respected friend," and Dr. John Holloway bequeaths to him a folio Greek Testament.

In 1639 Nathaniel Eaton, first principal of Harvard, came in Nele's barque to Virginia, where he married "Anne Graves, daughter of Thomas Graves, a member of the Dorchester church, who emigrated to Virginia, and died of climatic influence, leaving his daughter a fair patrimony." Eaton became Rozier's assistant, but fled to England in 1646. By the Assembly's Act of 1639-40, ministers of the gospel were allowed ten pounds of tobacco per poll to pay their clerk and sexton.

In 1642 the parish was divided. All south of King's Creek was one parish, called Hungars; from King's Creek to Nassawadox was to be known as Nassawadox Parish. In this latter was built a temporary church. On December 23, 1684, Major William Spencer gave to the church wardens of Hungars Parish the land on Hungars Creek, on which "the frame of a church" now stands, and one acre of land surrounding it, being a part of Smith's Field. So we learn that this first Hungars church, like that at Magothy Bay, was built upon land for which no title was obtained, until years had gone by. This church was, perhaps, not abandoned until the "Brick Church," the present Old Hungars, was built.

Hungars Creek is one of those beautiful tidal inlets which give to

†The foundations may still be seen near the Arlington gates.

the Chesapeake counties of Virginia and Maryland such exquisite views of land and water, and upon which, even in those early times, charming homes began to cluster; for the earliest colonists settled along these creeks, and their descendants and successors have not been able to improve upon the sites they selected.

Hungars Creek lies between Church Neck, its northern boundary, and Hungars Neck, on the south. The church is in a grove of pines, at the head of this creek. Approaching from the south, the county road passes over a little bridge, which crosses one fork, and from which the little village of Bridgetown ("at which courts were held in early years") takes its name.

In 1691 the parishes were again made one, and from that time until the present, county and parish are the same in extent.

Old records in the Clerk's Office:

"Att a council held att James City, Apr. the 21st, 1691.

"*Present*—The Rt. Hono'ble Francis Nicholson Esq. Lt. Gov. & council.

"Major John Robins and Mr. Thomas Harmanson, Burgesses of the County of Northampton, on behalf of the County of Northampton, by their petition setting forth that the said county is one of the smallest in the colony, doth consist of a small number of tithables, and is divided in two parishes, by reason whereof the Inhabitants of both parishes are soe burdened that they are not able decently to maintain a minister in each parish and therefore prayed the said parishes might be joyned in one and goe by the name of Hungars parish, not being desirous to infringe any gift given to Hungars parish, and more especially one by the last will of Stephen Charlton, which parishes soe joined will not only be satisfactory to the inhabitants but make them capable to build a decent church and maintain an able divine; On consideration whereof Itt is the opinion of this board and accordingly ordered that the whole County of Northampton be from henceforth one parish and goe by the name of Hungars parish, and that the same shall be noe prejudice to the gift of the aforesaid Charlton to the said parish of Hungars and it is further ordered that the Inhabitants of the sd. parish shall meet at such time and place as the court of the said county shall appoint and make choice of a vestry according to law. Cop. vera, test, W. Edwards, cl. cou."

Then, in accordance with the appointment of the court, at a meeting of the inhabitants of the said county of Northampton, at the

Hungar's Church, Northampton County, Va.

courthouse thereof, the 22nd day of June, 1691, the following vestrymen were elected:

Major John Robins, Capt. Custis, Capt. Foxcroft, John Shepheard, Benj. Stratton, Preeson Davis, Benjamin Nottingham, John Powell, Jacob Johnson, Thomas Eyre, John Stoakley, Michael Dickson. It was evidently soon after this step was taken that the Hungars church building was erected.

I have been unable to find the origin or meaning of the name Hungars, nor when it was first applied to the parish. "Hungars Creek" occurs in the records in 1649, possibly earlier. Whether the parish gave name to the creek or the reverse has not been ascertained, nor any convincing explanation of the name itself offered. It has been said that a parish in Northamptonshire, England, bears the same, but the lists of English parishes in the Peabody Library, Baltimore, does not contain a Hungars in *any* shire. So many of the Indian names were retained that in default of tracing to any English source, I am inclined to believe this a survival of Indian nomenclature, especially in view of the fact that most of the Eastern Shore creeks still keep their original names, somewhat modified.

Thomas Palmer, clericus, succeeded Rozier; John Armourier was the next minister of the parish, and was followed as early as 1651 by the Rev. Thomas Higby, who married the widow of John Wilkins, vestryman. In 1656 Francis Doughty, brother-in-law of Governor Stone and non-conformist, is noted as "Minister and Preacher of Ye Word in this parish, now in Northampton county," and was exhorted by one Ann Littleton in her will to rear "My children in ye most Christian faith." Rev. Thomas Teackle was officiating in the Upper parish (St. George's, Accomac,) during Mr. Higby's service in the Lower; all of his predecessors served but a short time, and the records show many suits for their salaries. "Mr. Teackle had his difficulties also, and to the end of his life sought his dues in a legal way."* He had, besides, difficulties not financial. His moral character was fiercely attacked (in one instance by Col. Scarburgh), but he retained the confidence and affection of the people. It is on record in the county that, "on April 28th, 1663, one John Stockley was ordered to give bond for good behavior and to recant in presence of the congregations of Hungars and

*Rev'd Mr. Teackle acquired considerable land. A farm called Craddock, situated in Craddock's Neck (not far from Old St. George's church, Accomac), remained in possession of descendants of his own name until a few years ago. Many descendants on the Eastern Shore and in Baltimore.

Nassawadox parishes the next time that the Rev. Thomas Teackle preached in the church, because said Stockley had said that the vestry was 'illegal and unfair' because not chosen by a majority of the people." Mr. Teackle officiated at old St. George's much longer than in Hungars parish; he probably ministered to both at the same time, for the supply of clergymen was seldom equal to the demand, and, *faute de mieux*, non-conformist divines were sometimes permitted to officiate, "*so far as the laws of England and of this colony permit;*" but that these loyal Churchmen accepted their services with reluctance, and dispensed with them as soon as practicable, is shown by the following:

"Whereas, Mr. Daniel Richardson, o'r late minister, for want of orders, was found not Orthodox, and therefore hired him from yeare to yeare (to supply the place of minister so farr as the Lawes of England and this country could make him capable) until we could supply ourselves with an able Orthodox devine. And forasmuch as Mr. Isaac Key did present, whom we find very able and worthy, wee of the Vestry and subscribers hereof, doe certifye unto Your Honor that at a vestry, the 8th day of May last past, did discharge the said Richardson from his said ministry, and have since made choice of the said Mr. Isaac Key for o'r minister, who hath accepted and most willingly promised to serve; Wherefore we hereby request your Honor's confirmacon by Inducting him into this o'r parish as minister. And your Supplycants shall ever pray. John Stringer, William Kendall, William Walters, John Robins, James Pigot."

To this appeal Governor Berkeley assented in these words:

"This worthy, learned Gent., Mr. Key, is soe well knowne to me, that I am most certaine you will be happy in haveing soe deserving a person to officiate to you and advise and comfort you in all yo'r spirituall wants and necessityes, & I doe require that he bee immediately Inducted. WILLIAM BERKELEY.

Nov. 18, 1676.

It will be observed that these Churchmen used the word "Orthodox" as applied to a "minister," to signify that he had been regularly ordained by an English Bishop. Bishop Meade says, "Such was the use of the word orthodox at that time."

Prior to the induction of Mr. Key (in 1671), the "Commissioners of Plantations" had sent over this query to Governor Berkeley:

"What coorse is being taken about instructing the people within your

government in the Christian religion, and what provision is there made for the paying of your ministry?" Which elicited the following reply from Berkeley:

"The same coorse that is taken in England, out of towns, every man according to his ability instructing his children. We have ffortyeight parishes in Virginia, and our ministers are well paid, and by my consent should be better, if they would pray oftener and preach *less*."

In or about the year 1653 Col. Stephen Charlton, a wealthy and very prominent citizen, bequeathed his Home-place (situated in Church Neck, at no great distance from Hungars church) to his daughter, Bridgett, for her life, and to her heirs; but if she had no child, then the land was to go to the church wardens, Argall Yardley and John Michael, and to the vestry of Hungars Parish for the support of a rector. It was stipulated that the church was to be open for divine service a certain number of times in every year. Bridgett Charlton married, but had no child; and at her death the parish inherited it. It became the home of many successive rectors. The last resident was the Rev. John Ufford, who became rector in 1843, and resigned in 1850. In his time the church was dispossessed of the property—"robbed" of it, the Church people considered. Bishop Meade says with regard to this act of spoliation:

"The peace and happiness of the Episcopal congregation in Northampton has been much marred for many years by a painful and protracted controversy with the overseers of the poor concerning the glebe. More than two hundred years ago the wealthy and pious Charlton, in view of his approaching dissolution, and in the event of one of his two daughters dying childless, left a portion of that earth which is all the Lord's for the perpetual support of the Church of his fathers, and of that religion which had been his happiness in life, and was now to be his consolation in death. He did this in the exercise of a right recognized by God Himself in the law of His Word, and secured to men by the laws of every government upon earth—the right of disposing of our property by will. * * * The Legislature of Virginia, both under the Colonial Government and since our independence, has, by several acts, ratified the Church's claim. But, after a long period of acquiescence in the Church's right, the overseers of the poor, under that act of the Legislature, which had never before been suspected of embracing this case, determined to claim it, and actually did sell it at public auction, conditionally. The question was brought before the Legislature, and a sanction for the sale sought for; but it was dismissed as unreasonable.

The question was taken before a court of law, and twice decided in behalf of the Church. An appeal has been taken to a higher court. Years have already been passed in painful controversy. Great have been the expenses to the Church, and much the loss in various ways. * * * The peace of the county has been much impaired by it. Political questions and elections to civil offices have been mixed up with it, and Christians of different denominations estranged from each ather. Surely, when our Legislature *reserved all private donations* from the operation of the law which ordered the sale of glebes, if *this* case could have been presented to them, and they had been asked whether it could come under the sentence of it, the bitterest enemies of the Episcopal Church, and the most unbelieving foes of our religion, would have shrunk with horror from the suggestion."

To complete the story of this transaction, I will only say that the glebe was eventually lost to us. The very fact that the "lower glebes," and the servants and other appurtenances of *both* glebes were sold soon after the passage of that Act, while the right of the Church to the Charlton Glebe was not even questioned, shows conclusively to fair-minded people how the law was understood at the time. The farm is still known as the Glebe, and is a lasting witness against an injustice.

No sketch of Hungars Parish, however slight, could be complete without this story of our Glebe and its loss; but it is more pleasant to go back to the church itself. Concerning it, however, I have very scant information. About 1750 "Richard Allen conveyed to John Haggoman and his family all his interest in and to a pew which he (the said Allen) had built in Hungars church." In 1759 Thomas Preeson, in his will, speaks of "the new church on Hungars Creek," for which he had deeded to the church wardens an acre of ground, and, in return, they had deeded to him "a Pew marked T. P.," in 1751; and in the deed (signed in 1752) it is stated that the church was "a brick church." The land he conveyed was not that on which the church stands, but on the opposite side of the county road, and was, I believe, intended for a burial place. In 1695 the Rev. Samuel Palmer was rector. In 1712 the Rev. Patrick Falconer is minister. He died in 1718, "and after having given much to the poor, he left his property to his brother James, in London, and desired that his body should be buried before the pulpit in old Hungars church." This was done; the sexton's fee for such interments being 300 pounds of tobacco.

Rev. Thomas Dell was the minister until 1729; John Holbroke, until

1747. Rev. Edward Barlow succeeded and died in 1761; Rev. Richard Hewitt died in 1774; and in that year Rev. Mr. McCoskey became rector, remaining until his death in 1803, succeeded by Revs. Gardiner, Davis, Symes and Stephen Gunter. Rev. Simon Wilmer was rector as late as 1836. In that year Rev. W. G. Jackson was elected. After a very severe illness he resigned in 1841, and obtained a chaplaincy in the Navy. Rev. J. P. B. Wilmer (son of Dr. Simon Wilmer, and eventually Bishop of Louisiana,) was rector from 1841 to 1843, succeeded by Revs. John Ufford, James Rawson and J. M. Chevers, elected in 1855. Of his successors I have not an accurate list, but Revs. C. Colton, A. S. Johns, Craighill, Ware, Easter, William Nelson Meade, Randall, Carpenter and Thomas are among them.

Prior to the Revolution the interior furnishings of Hungars church were very handsome—all of them brought from England, and most, if not all, of them gifts from Queen Anne. I have seen fragments of the chancel draperies; dark crimson velvet of superb quality, with gold embroidery and bullion fringe, all of which had defied time and retained a brilliancy I have never seen surpassed. Alas! *only* fragments remained; for in the antagonism to everything English, which followed the Revolution, the Church—still the "Church of England," and without Bishops of her own, fell upon evil times, and was pillaged and desecrated, with none able to protect her. Most of the clergy, being Englishmen, returned to their own country. The deserted churches, still beloved by the faithful, could not be preserved from vandalism, under the name of patriotism. The large pipe organ was taken from the church and destroyed. Tradition says the fishermen in the neighborhood used the metal as "sinkers" for their nets. The beautiful hangings were cut to pieces; doors and windows suffered to fall from their hinges, and nothing left in the church which was coveted by any chance intruder. I have known persons who remembered to have seen cows grazing on the grass growing in the brick-paved aisles of St. George's, in Accomac, and Hungars church, doubtless, fared no better. The silver and the altar linen—given by Queen Anne—were, however, carefully kept, and are still in use, I believe; that is, the silver is used, and the altar cloth kept as a priceless relic, for occasional use.

The unhappy condition of the Church throughout Virginia in the years following the Revolution, and extending into the nineteenth century, is well known, and need not here be dwelt upon. The extracts which follow, from a letter written many years ago, will show how

Hungars parish suffered. The writer, a most devoted Churchwoman, says:

"The Episcopal Church in Northampton has been small and feeble, to the grief of all the friends of Zion. I became a communicant on Christmas day, 1813. The communicants were Mrs. Jacob, Mrs. E. Satchell, Mrs. L. Stratton, Mrs. L. Evans, Mrs. H. Parker, Miss Anne Savage and myself. My inestimable friend, the Rev. Mr. Davis, was pastor. Seven other ladies soon after joined the little band. After Mr. Davis' death, the Rev. Mr. Symes, from Norfolk, became rector. Hungars and Magotty Bay churches (the latter, that near Arlington) were both deserted, and worship was conducted in the Courthouse at Eastville. Mr. Symes toiled with untold difficulties for a very short time; removed to South Carolina, and there died.

"Not coming immediately to the rectorship, the Rev. Herbert Marshall, of Rhode Island, officiated for six months.

"Mr. Wilmer's ministry was much blessed. The communicants increased to *twenty-two* in 1821; and among them were Mr. James Upshur, Mr. Wyatt, Dr. Winder and Mr. John Harmanson. This was a strong accession; truly we thanked God and took courage. And here allow me to say, the want of *male* strength and co-operation has ever been the cause of the slow growth of our Church in Northampton. The four gentlemen named above died in quick succession, and the church was again left to the women—'last at the cross and earliest at the sepulchre.' In 1827 Dr. William G. Smith joined the church, and has been its consistent and valuable friend. With our subsequent additions and circumstances you are well acquainted. Our ministers have all been choice and faithful; the responsibility is our own. Being the oldest living member, perhaps 'the oldest inhabitant,' I have made these imperfect 'jottings' for your information."

My own recollections begin with the Rev. Simon Wilmer, but the memory is very vague, for I was not three years old at the time of his death. He was very absent-minded, and his wife equally so. Many memories of them lingered in the parish, and they were always spoken of with great affection. Here is a story often told, which exhibits their absent-mindedness: They had made a visit, their infant child being with them; and when taking leave were at great pains to see that *all* their belongings were put into their carriage. Half-way down the avenue leading to the county road they heard a call, and stopped to see what was wanted. "Can we have left anything?" asked his reverence.

His wife answered, "Everything that I can think of is here, even the baby's bottle! But there *must be something!*" The "something" was the baby himself, fast asleep on a sofa. This baby became the Bishop of Louisiana, and was said to have been as absent-minded as his parents. The Rev. Stephen Gunter was Dr. Wilmer's predecessor.

I do not know at what time old Hungars was put in decent repair, and the services resumed, nor under which rector this was accomplished; but long before 1840 it was opened fortnightly for morning service, alternating with Christ church, Eastville. Many of the families in and near Eastville attended both churches regularly. The members of Hungars church living in the upper part of the parish also frequently attended the other church, for the parish was a harmonious unit.

The exterior of the church remained unchanged, but the interior never regained its Colonial splendor, and the chancel furniture and draperies were very simple and inexpensive. There was only one aisle; the pews were large and nearly square, with benches on three sides. Children sat on the front benches, facing their parents. The pulpit was at the side of the church, near a door.

Before 1850 the old church was pronounced unsafe, cracks having appeared in one of the gables, and the walls being slightly out of plumb. An attempt was made, by means of iron rods, to draw the walls back into position, but proving unsuccessful, the cracked gable was pulled down and a portion of each side wall, reducing the length by about one-third. It is, however, more than large enough for its present congregations. The interior was altered in various particulars; two aisles took the place of one, thus reducing the size of the pews, while increasing their number; the pulpit was removed to the chancel.

Bishop Meade gives the following list of vestrymen for Hungars church since 1812:

Peter Bowdoin, John Eyre, Nathaniel Holland, John Addison, John Goffigan, John Upshur, John Windee, Littleton Upshur, George Parker, William Satchell, Thomas Satchell, S. Pitts, Jacob Nottingham, Isaac Smith, John T. Elliott, J. H. Harmanson, James Upshur, Abel P. Upshur, W. Danton, Charles West, W. G. Smith, John Leatherbury, Severn E. Parker, John Ker, T. N. Robins, N. J. Windee, Major Pitts, G. F. Wilkins Simkins, Fisher, Evans, Bell, Adams, Nicholson.

MERCHANT'S HOPE CHURCH, MARTIN'S BRANDON PARISH, VIRGINIA.

BY N. P. DUNN, RICHMOND, VA.

ABOUT fourteen miles from Petersburg and half that distance from Prince George Court-house, stands Merchant's Hope church, at a point two miles inland from James River, on what is known as the Church Road. The building, of ancient brick, is sixty feet long and thirty feet wide, with walls twenty-two inches thick, and rafters of such unusual size that their weight proved a menace even to those sturdy walls which were, some fifty years ago, braced by iron rods to prevent threatened damage. On one of these rafters the number 1657 was found. It was taken to be the date of the erection of the church, and this date is now painted on the outside cornice of the building. Of the credibility of the inference antiquarians must judge. The aisles, passing from both doors and meeting at the chancel, are six feet wide and are paved with the original flag stones, practically in perfect preservation after all these years. They are eighteen inches square, and were doubtless imported, as others of that day are known to have been. On replacing one of these tiles which had become loosened, it was found to bear on its under surface a crown cut in the stone as a sort of stamp or trademark. Across the end of the church, opposite the chancel, runs a gallery. Passing under this, the west door is reached, on one side of which is a small vesting room, lighted by a tiny window into the church. On the other side a stairway leads to the gallery. The ceiling, following a low curve, was until recently of white plaster, like the finish of the walls, but owing to the difficulty of keeping its arched surface in repair, it is now ceiled in wood. The old lines were preserved and the acoustic properties of the church are said to owe their excellence to this form of roof. The old square pews remained in use till the Civil War, and are now replaced by the modern kind, while the chancel, destroyed at the same time, has never been restored. The original rail and gate are replaced by a curved walnut rail. The necessary furnishings are the simplest. Within the memory of the father of the present senior warden the high pulpit, with its sounding-

Merchants' Hope Church, Prince George County, Va.

board, stood midway down the church, the minister leaving the chancel and traversing half the length of the aisle to enter it. The upright beam to which the sounding board was affixed is detected beneath the plaster now. The church's jewel is an old Bible of great beauty and interest. The title pages are gone, but expert testimony affirms it to be "the New Testament of 1639, which is appended to the Old Testament of 1640." There seems no reason to doubt that it is John Westhrope's "great Bible," left to the parish in 1658.

The church yard, lying beside the little church, contains no tombstones, nor is there a tradition that any ever existed. In that part of the world the plantations were large and the distances great, and the custom of interment in private burying grounds to a great extent prevailed. The church yard is carefully fenced, and is still occasionally used as a place of burial. No monument or tablet nor trace of such marks the church walls. No old register exists, no new one has been begun. The spot is mute as to its own history, and one who would learn the story must glean far and wide and at last bring home but a small sheaf.

The church takes its quaint and suggestive name from the old plantation on which it stood. No part of the tract retains the name to-day except God's Acre. The small farms into which it was divided long ago have well-known names of their own. A bark called *Ye Merchant's Hope* was plying between England and Virginia in 1634. In 1635, under West, William Barker, Mariner, Richard Quoyning (Quiney) and John Sadler, Merchants, and their associates and company, received a grant of "1,250 acres of land in the county of Charles City, and extending into the woods from a seat or grant of lands called Merchant's Hope, formerly granted to the said Barker his Associates and Co." This tract, enlarged by the purchase from his heirs of Captain Powell's holdings, already historic ground by reason of his tragic end here in the Massacre of 1622, was repatented under Harvey in 1638 as "Merchant's Hope, formerly known as Powle Brook." Barker received further grants, and bought other lands in the neighborhood. Sadler and the company were granted some portion of Martin's Brandon in 1636 and other tracts in 1649, and the holdings of these men now formed two plantations of great size, the home of a considerable colony.

In 1655 we hear for the first time of court being held at Merchant's Hope. Barker must have sold his interest in the two places, leaving

Quiney and Sadler joint owners. Quiney, whose brother Thomas had married Judith Shakespeare in 1615-16, died in London in 1655. Sadler, who was, I believe, his father-in-law, died in 1658. Of his will we shall have occasion to speak later.

In 1711, under Spotswood, the Sadler and Quiney heirs repatented Merchant's Hope, now 2,208 acres. In the meantime that part of Charles City county lying along the south bank of James River had been made into a new county and called Prince George, no doubt in honor of Queen Anne's Danish consort. There is a deed among the Prince George county records, executed in 1720, conveying, on the part of Quiney's heirs, one-half of Merchant's Hope and Martin's Brandon to Nathaniel Harrison, who doubtless bought the other half of both plantations from the heirs of John Sadler. He thus became the sole owner of a magnificent tract, which in part remains in the Harrison family to-day.

Court was transferred from Merchant's Hope in 1726. A field two miles from the church is now known as "Court-house Jamb." We can not doubt that it is the site of the court-house. As the building fell into ruin, perhaps some upright for door or window outlasted its fellows, and so gave a name to the spot, which clings to it still.

The parish of Martin's Brandon, in which Merchant's Hope church lies, was, says Meade, "a very early parish in Charles City." From it Bristol parish was cut off in 1642. Bishop Meade mentions that Merchant's Hope and old Brandon were the only churches in the parish. Their history he dismisses with very few words.

Probably the site of the oldest church of the parish is to be found at Brandon. The suggestive name of Church Pastures clings to a small farm on the estate, where there is a churchyard with a few still decipherable tombstones. Here are buried some of the Tookers (or Tuckers), of Devonshire, and John Tirrey, Gent., who died in 1700. Near here is the grave of John Westhrope's wife. The will of John Westhrope, of London, Merchant, made in 1655, after his return to England, and proved in 1658, leaves "to the church of Martin Brandon, in Virginia, 2,000 lbs. of Merchantable Tobacco and Caske, toward the Repairing or the building up of a new Church; provided, always, the said church be built upon the same ground or place the said church now stands on; also 1,000 lbs. of Tobacco and Caske to contain the same, to bye a Communion Cupp, also my great Bible and a book called Bishop Andrew's sermons." "The Communion Cupp"

is a cherished possession of the present church at Brandon. It was doubtless used by both churches as long as they remained in the same parish, for after the separation in 1857 we find an appropriation of $70 at Merchant's Hope for a Communion service, which is the one now in use there.

Another will of this period which contains a mention of the parish is that of John Sadler, above referred to. He leaves a portion of his cattle on "his plantations in Virginia in parts beyond the sea * * * to the minister and parish there, and £20 worth of goods to be delivered to Master Charles Sparrowe and the chiefest of the parishioners of the parish of Martin's Brandon, to repairing the church and parsonage." Of course, this church, about whose repair Sadler and Westhrope were concerning themselves, could not be a recently built brick edifice, but must refer to the earlier church of Brandon.

If the date 1657 is assignable to the present Merchant's Hope church, we may imagine its erection undertaken under the law passed in 1655, reiterating former decrees of Assembly and urging the laying out of parishes, the building of churches and the buying of glebes. In 1667, under Berkeley, there was granted to "the Parish of Martyn's Brandon 200 acres for a Glebe belonging to their church in the County of Charles City, between Captain Johnson's land and the 'Merchants.'" A farm still called the Glebe, and lying midway between the two churches, would seem to correspond to this grant. No other mention of it has come to my notice. It is a matter of record when the sale of many glebes was allowed at the request of the parish vestries, but no such request is to be found in the case of Martin's Brandon.

The first minister in the parish whose report we find is John Warden, who states that he came to Virginia in 1712. "In six months went to Waynoak and Martin Brandon, both which parishes were hardly sufficient to maintain a minister, therefore I removed to Lawn's Creek, Surry, January 30, 1717." In the meanwhile Peter Fontaine had come to the colony in 1716. He "preached at Weyanoke and Martin's Brandon; some time after at Wallingford and Jamestown, all belonging to distinct parishes." After 1720, when changes were made in many parish lines, Fontaine was given the charge of Westover, which now lay entirely on the north side of the river, and we hear of no one at Martin's Brandon till the time of Alexander Finnie, in 1754-55. Bishop Meade mentions Coutts as incumbent from 1773-76. Ten years later Blagrove was rector, followed after an interval by Rev. John Jones

Spooner. Then follows a silence in the parochial reports. Bishop Meade tells us that these were not lost years, however. A consecrated man from Rhode Island worked among the people during this time, ably assisted by lay helpers. In 1828 Bishop Moore reports his intention to send a missionary to Prince George and Surry, "through whose labours I hope for a revival of the Church and the restoration of her excellent form of worship." Rev. John Cole was the man selected, but in 1830 we find him in Gloucester, and no report of Martin's Brandon reaches the Convention for another seven years. Then the Rev. R. E. Northam, rector of Brandon and Cabin Point (Surry) took charge of Merchant's Hope, repaired the church and formed a vestry. This is the beginning of more prosperous days, continuous services and good attendance, with occasional visitations and confirmations. Rev. Aristides S. Smith came to the church in 1843. A parsonage was built, and work among the blacks received a new impetus He reports a chapel built by two proprietors of adjoining estates for their slaves. He was followed in the rectorship by Rev. Henry Denison. The communicants now numbered thirty-four. His earnest energies were directed to the work among the slaves, and he reported encouraging prospects and large congregations. He was followed by Rev. Charles Minnigerode, under whose ministry the flock abundantly prospered. He was succeeded by the Rev. E. C. Murdaugh.

Then came the formal division of the parish. Brandon church and Cabin Point became united in a parish, to be known as Martin's Brandon and Southwark. The parsonage was ceded to Merchant's Hope, and Rev. R. L. Johnson was called. He was followed by Rev. John S. Hansborough. The war came on, and the church building suffered desecration. It was used as a stable, while the high pews were torn out to furnish flooring for the enemy's tents. For these damages the Court of Claims has now allowed satisfaction, and the vestry is about to receive indemnity. After the war Mr. Hansborough returned to the desolated parish, and ministered there till 1870, followed by Rev. Wm. F. Gardner and E. Valentine Jones. During a ministry of eleven years Mr. Jones saw his charge prosper greatly The old places near by still sent their representatives whenever the church doors were opened—the Cockes, of Tar Bay; the Blands, of Jordan's Point; the Willcoxes, of Flower de Hundred, and the Ruffins of Beechwood.

The last rector to serve the church was Rev. F. G. Ribble, now of Petersburg. During his stay of a few months last spring and summer the Bishop visited the parish twice and confirmed twenty persons. Unfortunately the church has been closed since last September. The field is full of promise. Whenever the doors are opened the church is filled with eager, interested listeners, but it is impossible for the congregation, in existing circumstances, to support a minister. The building is in perfect repair, due to the untiring zeal of its small congregation. It has stood in its integrity through all these years witnessing to the undying religion planted in our land by its early settlers. After years of prosperity the Civil War came, working ruin to the whole region. The tide of life swept out and left it stranded. No county in the State, perhaps, has felt changed conditions more keenly. In some portions the solitude is wonderfully like desolation, and the pines in the old corn rows have almost reached maturity. Perhaps the awakening will some day come. When it does it will find the living Church of Christ standing to testify that, in the arrestment of material progress and the long sleep which looked like death, her influence went out unfalteringly, whereby many hearts have been quickened.

WESTOVER PARISH, CHARLES CITY COUNTY, VIRGINIA

BY MRS. MARY MORRIS TYLER, OF STURGEON POINT, VA.

THERE is no parish in Virginia more interesting, nor bearing more distinctly the mark of antiquity than Westover. The oldest church plate in the United States is a Communion cup presented in 1619 to "St. Mary's Church in Smith's Hundred in Virginia," by Mrs. Mary Robinson. The cup is still preserved by the church at Hampton and bears the hall-mark of 1617, with the inscription above mentioned.

Smith's, or Southampton Hundred extended from Weyanoke to the Chickahominy river; was located in 1617 and abandoned after the Indian massacre of 1622. If "St. Mary's Church," for which the plate was designed was actually built, it was contemporary with the Argall church at Jamestown, and older than any other in the Colony. The county of Charles City, in which it was located, was one of the original shires or counties into which the Colony was partitioned in 1634, and extended over a broad area on both sides of the James river. Westover Hundred, Weyanoke (or Weyanoake) Hundred, Shirley Hundred, and Charles City Hundred were early settlements on James river, within its bounds, and we read of a school being, or to be established "at Charles City Hundred in aid of the proposed college at Henrico." Westover Parish followed the original county lines; was thirty miles long and, extending to the other side of the river, included Charles City Hundred (now City Point) and a section of country extending to Martin's Brandon. Bishop Meade states that there were originally in Charles City county the parishes of Westover, Weyanoke and Wallingford, which extended to the Chickahominy river; all three afterward uniting into one, taking the name of Westover Parish.

At Weyanoke, generally accepted as the next settlement after Jamestown, there long remained foundations of an ancient church, and a pamphlet in the possession of Mr. Graves, of Maryland, states authoritatively that an assembly was held at the church at Weyanoke early in the 17th century. There are still traces of the old graveyard, and one of the tombs from there was carried to St. Paul's, Norfolk, (by the Rev. Dr. Okeson) where it may still be seen. Apparently

after the destruction of the church at Weyanoke the "county was divided into Westover and Mapsco. The part above the courthouse was called Westover, and the part below called Mapsco, from an Indian name given the creek near where the original Lower church stood."

The parish took its name from the Westover tract, which was granted to Captain Francis West in 1619, for Henry West, the son and heir of Lord Delaware, Governor of Virginia; Westover gaining its name from the West family.

Owing to the unfortunate loss or lack of early parish records, it is impossible to fix the age of the present Westover church. The original Westover church stood near the Westover house, about a quarter of a mile up the river bank. Its location is established by the existence of very interesting tombs at that point. The earliest is that of Walter Aston, who patented in 1642 a tract on Kimage's creek.

Next in point of antiquity is that of Theodoric Bland, who in 1666 purchased Westover:

S. M.
Prudentis & Erudite Theodorici
Bland Armig Qui Obijt Aprilis
23rd A. D. 1671. Aetatus 41
Cujus Vidua Maestissima Anna
Fillia Richardi Bennt Armig
Hoc Marmor Posuit.

Here are the highly interesting Byrd monuments, that of Mary Byrd, wife of one, and mother of another of the distinguished William Byrds:

Here lyeth the Body
of Mary Byrd, Late Wife of William
Byrd, Esq. Daughter
of Warham Horsemander Esq.
Who died the 9th
Day of November
1699. In the 47 year
of Her Age.

Nearby lies that fair heroine of romance, Evelyn Byrd:

Here in the sleep of peace,
Reposes the Body of Mrs. Evelyn Byrd,
Daughter of the Hon. William Byrd Esq.

The various and excellent endowments
of Nature
Improved and perfected by an accomplished education formed her for the happiness of her friends, for an ornament of her county.
Alas Reader,
We can detain nothing, however valued,
from unrelenting Death.
Beauty, fortune or exalted honour
See here a Proof,
And be reminded by this awful Tomb; that every worldly comfort fleets away, excepting only, what arises from imitating the virtues of our friends and the contemplation of their happiness.
To which
God was pleased to call this Lady
On the 13th day of November, 1737,
In the 29th year of her age.

In the adjacent garden lies Col. William Byrd, by long odds the most accomplished man of his day in America—statesman, scholar and fellow of the Royal Society. He built the present noble brick mansion at Westover, ran the Virginia and North Carolina line, and founded the city of Richmond. His monument is very elaborate and bears the following inscription:

"Here Lieth
The Honorable William Byrd, Esq., being born to one of the amplest Fortunes in this Country, he was sent early to England for his Education; where under the Care and direction of Sir Robt Southwell, and even favored with his particular Instruction, he made a happy Proficiency in polite and various Learning. By the means of the same noble Friend he was introduced to many of the first Persons of the Age, for Knowledge, Wit, Virtue, Birth or high Station, and particularly contracted a most intimate and bosom Friendship with the learned and illustrious Charles Boyle, Earl of Orrery, he was called to the Bar of the Middle Temple, studied for some time in the Low Countries, visited the Court of France, and was chosen Fellow of the Royal Society."

On the opposite side of the tombstone is inscribed:

"Thus eminently fitted for the Service and ornament of his country, he was made Receiver-General of his Majesty's Revenues here, was thrice appointed Public Agent to the Court and Ministry of England,

Westover Church, Charles City County, Va.

and being thirty-seven years a member, at last became President of the Council of the Colony, to all this were added a great Elegancy of Taste and Life, the well bred Gentleman and polite Companion, the splendid Economist and prudent Father of a Family, was the constant Enemy of all exorbitant Power, and hearty Friend of the liberties of his Country.

"Nat. March 28th, 1624. Mort. Aug. 26th, 1744. An Etat 70 years."

There is no trace of a monument to the third William Byrd, whose prominence in military life was such that he was seriously considered instead of General Washington as leader of the Virginia forces in the Revolutionary War.

In the old churchyard we find also the tombs of Benjamin Harrison, of Berkeley, and his wife Elizabeth Burwell, this being the third Benjamin Harrison, father of Benjamin Harrison, Speaker of the House of Burgesses, grandfather of Benjamin Harrison, one of the signers of the Declaration of Independence, great-grandfather of William Harrison, President of the United States in 1841, who was born at Berkeley in 1773, and great-great-great-grandfather of Benjamin Harrison, President of the United States in 1889.

The only other decipherable tomb is that of Charles Anderson, the first known minister of this parish.

There is no record of the date of the removal of the church from its original site, only that it was removed brick by brick by "Mrs. Byrd to her land Evelyngton," about two miles away. The last interment in the old churchyard of which we have evidence was that of Mistress Evelyn Byrd, 1737. The oldest monument in the present churchyard remaining unbroken is "Erected by Richard Weir, To the dear memory of his pupil and friend. * * * He died the 17th of June, 1748." It looks therefore as if the move were made in the interval between 1737 and 1748. If, however, the Mrs. Byrd who caused the removal was, as has been supposed, the widow of the third William Byrd, it would have been a little later.

Bishop Meade says of the present building:

"The old Westover church still stands, a relic and monument of ancient times. It is built of the glazed-end bricks, generally used in Colonial structures. It has been subject to terrible mutilation, having been used in the days of general depression in the Episcopal Church in the beginning of the 19th century as a barn. Repaired then by the

families of Berkeley and Shirley, and again repaired just prior to the war, it was used by the Federal troops as a stable.

"In 1867 the Westover church was opened and used again for the first time since the close of the war. Not a door, window, or floor was left; but by the blessing of good God and kind friends, we have repaired it." (Parish Register). Now, 1907, a considerable sum is in the hands of the Ladies' Aid Society for the restoration and beautifying of the church.

Of the Lower church in the parish, we are told that "the Old Brick church, called Mapsco, stood about seven miles below the courthouse and immediately on the road to Sandy Point, the old seat of the Lightfoot family, also convenient to the Chickahominy neighborhood." A note written about 1850 says: "Mapsco church was on the road to Barrett's Ferry, near the fork of the road, four miles below where the new church stands. The ruins are still visible. The 'New Church' is first alluded to in the Parish Register in 1841 as St. Thomas', and on Christmas, 1854, St. Thomas' church was destroyed by fire. Rebuilt in 1856, it was consecrated by the Assistant-Bishop Johns at Mapsco church."

Of the parish glebes we are told there were two in the day of Parson Fontaine, 1724, neither having homes on them. The glebe house now standing bears distinct evidence of antiquity. The land is said to have been the grant of the crown; the house is built of the Colonial glazed brick, and it was the residence of early ministers down to Parson Chapin.

After the disuse of the glebe, Parson Norris (1833) lived with Dr. Willcox at River Edge.

On the revival of Church life in the parish, a rectory was secured on the outer part of Weyanoke, in 1841. From that point the rectory was removed in 1888, to a tract adjoining Westover church, probably the same "Westing, belonging to the Westover estate, across the creek from the Westover house, once occupied by Parson Dunbar."

Of the ministers of this parish we are told by Bishop Meade: "We have no means of ascertaining the name of a single minister of this ancient shire for nearly a century after its establishment." The earliest on record was Rev. Charles Anderson, to whose tomb we have referred, who died in 1718, having been for 26 years minister of this parish. He preceded the first mentioned by Bishop Meade, that godly man, Rev. Peter Fontaine, who served the parish faithfully for forty years and died in 1755. He was followed in 1758 by Rev.

William Davis; in 1776 Rev. James Ogilbie; in 1786 Rev. John Dunbar, the fighting parson, who married a daughter of the House of Byrd, and of whose wild doings there is many a sinister tale. He is variously reported to have fought a duel behind Westover and old Mapsco church, and is said to have vainly tried to stir up strife between the cousins Benjamin Harrison, of Berkeley and Brandon, making the offer, which was declined, to the bearer of a challenge from one to the other. Next came, 1793 or earlier, Rev. Sewell Chapin, last occupant of the glebe. Parson Chapin baptized John Tyler, tenth President of the United States, who was born at Greenway, Charles City county, in 1790. An oil painting of old Parson Chapin hung in the Tyler homestead, "Sherwood Forest," until it was taken during the war to Richmond, with other portraits, for protection, and burned there the day of evacuation. Mr. Chapin died at "Weyanoke," the residence of F. Lewis, and was buried in the aisle and under the present chancel of Westover church.

Now follows the period that the "Churches mouldered away," in which time, tradition tells of Parsons Black and Blagrove.

In 1833 Rev. Charles Farley acted as missionary in Charles City, Chesterfield and King William. In the same year, 1833, Rev. A. Norris took charge of the parish, followed in 1835 by Rev. William Thomas Leavell, and in 1853, Rev. N. K. Okeson. In 1856 Dr. Anderson Wade followed, and was for upwards of twenty years beloved rector of the parish. In 1880 came the Rev. W. B. Everett, and in 1886 Rev. K. S. Nelson. In 1888 the Rev. J. Poyntz Tyler followed, and in his day there was a distinct increase of interest and enthusiasm in the parish. He was succeeded in 1891 by Rev. John C. Cornick, who is still the faithful rector of the parish.

Among the early vestrymen of the parish we hear the names: "Lightfoots, Minges, Byrds, Carters, Harrisons, Tylers, Christians, Seldons, Nelsons, Lewises, Douthats and Willcoxes," many of the same being on the Vestry Books of to-day. The present vestry—E. C. Harrison, registrar; J. M. Walker, senior warden; J. A. Ruffin, treasurer; William L. Woods, J. A. Gentry, J. B. Brockwell, T. W. Willcox, junior warden; D. G. Tyler, F. L. Douthat, W. L. Harrison.

The Communion plate of both churches is extremely interesting—that of Westover church, "Ex Dono Sara Braine." The massive alms basin belonging to this set has passed into the possession of St. John's church, Richmond. The plate at Mapsco church was presented by "Fran. Lightfoot, Anno 1727."

During the last twenty years a third church has been added to the parish—Grace chapel, Granville, in Shirley neighborhood. The Shirley mansion, standing on the original "West and Shirley Hundred," is one of the oldest and most interesting in Virginia. Patented in 1664 by Edward Hill, it has remained in unbroken line in the hands of his descendants—Hills and Carters—many members of both families rising to distinction.

The mother of Gen. Robert E. Lee, was Miss Carter, of Shirley. At the "Forest," Thomas Jefferson was married to the widow Shelton. There are a number of private graveyards throughout the parish, containing interesting monuments, notably those at Sandy Point, with the tombs of the Lightfoots; at Greenway, with the tombs of the Tylers, notably Governor, afterwards Judge John Tyler, contemporary and friend of Jefferson and Henry; and the oldest of all at Bachelor's Point with William Hunt, 1676, and another William Hunt, 1694.

God's word and worship seem nowhere to have formed a more important part in the early history of our country than in this old parish of Westover.

For information in this paper we are indebted to Bishop Meade's "Old Churches and Families in Virginia"; Dr. Lyon G. Tyler's "Cradle of the Republic," and the only register of Westover Parish in existence, dating from the year 1833.

THE COLONIAL CHURCHES OF YORK COUNTY, VIRGINIA

BY MRS. MARY D. MICOU, THEOLOGICAL SEMINARY, FAIRFAX COUNTY, VA.

THE small county of York held within its narrow bounds the nucleus of early Colonial life and strength. Very near the first seat of government at Jamestown and afterwards halving with James City county, the new business home of Governor and Burgesses, it numbered among the planters those who influenced the destinies of all the other counties.

There were three distinct Church parishes within its bounds. Charles Parish at New Poquoson, on Poquoson river, was in the lower part of the county and was called New Poquoson, in contradistinction to Old Poquoson or Elizabeth City. It was ordered by the House of Burgesses, Dec. 11, 1692, that "upon the peticon of ye pishioners of New Poquoson in ye county of Yorke yt from henceforth forever hereafter ye old pish Church shall be called and named Charles Church. And ye river formerly called New Poquoson river shall from time to time and all times hereafter be called and written, Charles river." The parish became known as Charles Parish, but the river is Poquoson river. This parish as New Poquoson had already existed over forty years.

In the north of the county were the other two parishes, Kiskyache, settled in 1630, Yorke in 1632. In 1633 the seventh of the stores for receiving and shipping purposes ordered to be built in the different plantations were built on Charles river for the inhabitants of Kiskyache and Yorke. Kiskyache was made a parish in 1642, and when Charles river county was changed in name to York, the name of Kiskyache was changed to Hampton Parish.

The first rector of Yorke and Hampton parishes was Rev. Anthony Panton, in 1639-40. He became involved in an undignified squabble with Richard Kempe, secretary of the Colony, whom he spoke of as a "jackanapes" and criticized the untidiness of his personal appearance. Richard Kempe took his revenge by having him deprived of his charge. Anthony Panton appealed to England, bringing serious charges against Kempe of mismanagement in public affairs. Kempe was recalled and the charges against Panton were ordered to be inquired into, and

if innocent of them he was to be reinstated in his parishes of Yorke and Hampton, which latter is described as being between Williamsburg and Yorke. (Neill's Virginia Carolorum.)

"Parson Cluverius was rector of Yorke-Hampton in 1644." (Virginia Historical Magazine.) Bishop Meade states that an old tombstone in Yorke county reads, "Rev. Thomas Hampton, rector of Yorke in 1647."

In 1642 a contract was made to build a church in Yorke. (Yorke Records.) The so-called "Temple Farm" was the site of old Yorke church and there is a deed recorded in Yorktown about 1769 which calls the field in which the so-called temple stood, "The Church Field." What is pointed out as a temple ruin is old Yorke church, described in early patents. (William and Mary Quarterly.)

The old Yorke church was abandoned when Yorktown was established, and before 1700 a new church was built there. "To this once busy emporium of trade, the courthouse and church were transferred—the courthouse from the half-way house on the road to Martin's Hundred, and the church from the old forgotten plantations of Martin Baker and George Menifee. * * * Near the half way house kept by the Hansfords are the ruins of old Hampton church, formerly Chisiack church. When Yorke and Hampton united into Yorke-Hampton the Communion service belonged to Hampton." (William and Mary Quarterly, Vol. I.-II.)

From the different accounts given in the two Historical Magazines in Virginia, taken directly from Yorke county records and from the old register, all of which can easily be verified, it appears that up to 1642 the parishes of Yorke county were perfectly distinct; only Yorke and Hampton were often under the same minister. Judging by the old register, which begins long before 1692, when the name was changed from New Poquoson to Charles Parish, this parish was large and flourishing, containing many well known names.

The first entry concerning a rector was in 1687: "Ye Rev. Thomas Finney, rector of this parish, died and was buried in the chancel of New Poquoson Church." The next clergyman came in 1688, Rev. James Sclater. He died in 1723, after a quiet ministry of 35 years, leading us to hope, from the length of his pastorate, that he was one of the few inducted ministers.

It was during the very short interregnum after his death that Charles Parish was reported to the Bishop of London as vacant. The next rector was called from Old Poquoson or Elizabeth City; Rev. James Falconer, who died in 1727. Rev. Theodosius Staige was then called

from Fredericksburg. He died after a pastorate of 20 years, in 1747. In 1749 the Rev. Thomas Warrington is mentioned as rector. In 1756 he was called to Old Poquoson. The last name given was Rev. Joseph Davenport, who was still rector when the register closed. The very last entry was by Rev. Samuel Shields in 1789, who would seem to have combined Charles and Yorke-Hampton parishes under the same charge. Thus we see that in 140 years Charles Parish had only had six ministers.

In our review of Yorke-Hampton up to 1647 it had already had three clergymen. Throughout its history it is marked by constant change among its clergy. Probably on account of its nearness to the restless Church element in Williamsburg it would be apt to be influenced more or less by the disputes between the Governor and the vestries, and later between the Governor and the Commissary.

Old Yorke church was, according to early patents and records, at Temple Farm or "the Old Church Field," two or three miles from Yorktown. The foundations still existing measure 60 feet east and west, 46 feet north and south. Hampton church stood in Kiskyache, or Chisiack, between Williamsburg and Yorktown. "Col. Edward Digges owned a plantation in Hampton Parish, of 1,250 acres, near the Indian town of Kiskyache." (William and Mary Quarterly.) After some time the parish was united to that of York and called York-Hampton. The family seat of the Digges was eight miles from Williamsburg and was called "Belfield."

Rev. William White was rector of York in 1658, Rev. James Folliott in 1680, Rev. Stephen Fouace came from England in 1688, returned and died there in 1702. He was rector of York-Hampton and witnessed a written promise from Governor Nicholson to give the sum of £20 towards the building of a church in Yorktown if built within two years, to be built of brick. This was in 1696. Documentary proof like this ought to settle the date of the building of the present church. In 1695 Governor Nicholson gave 3½ acres of land in Yorktown for a free school. In 1860 Yorktown was laid out on land belonging to Mr. Benjamin Reade, inherited from Captain Nicholas Martian, who was Burgess for Kiskyache. The courthouse was ordered built in 1691 and all county business was moved there. The next clergyman we know of was Rev. Mr. Goodwin, 1714.

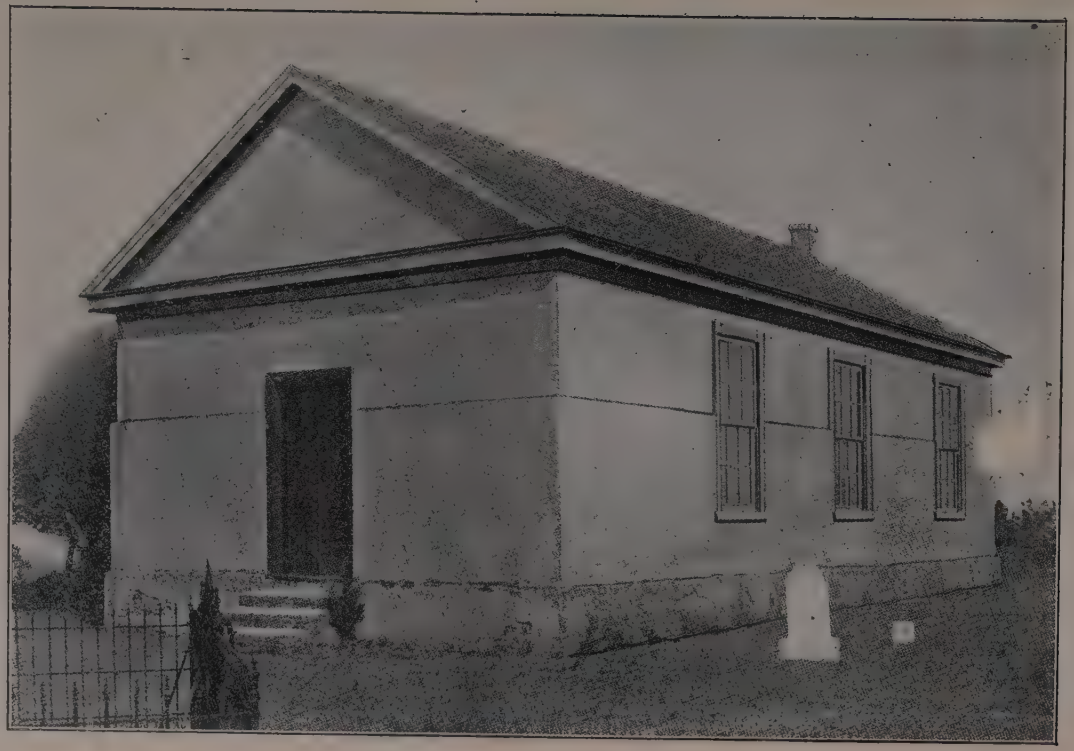
Then comes a break in our information until 1724, when the Rev. Francis Fontaine makes a report to the Bishop of London, in which he speaks of his parish thus: "There are two churches in this parish

(York-Hampton), one in Yorktown and [illegible]ght miles distant. My parish is twenty miles [illegible] miles broad. There are two hundred families in it [illegible]hurch at Yorktown there are three score communicants, at the other church about twenty."

It certainly seems as if the weight of evidence puts Hampton church in the twelve miles more or less between Williamsburg and Yorktown, rather than in the lower part of the county, where it would conflict very decidedly with the large and well-cared for Charles Parish. Bishop Meade himself takes this view. He says (Vol. I., p. 197): "There was at an early period a small parish between Williamsburg and Yorktown called Kiskyache or Chescake. The church which still stands a few miles from Williamsburg on the road to York belonged to that parish." The Bishop also says that the *Virginia Gazette* for March, 1746, says that the plate given the church by Nathaniel Bacon had been stolen. (This was not the Nathaniel Bacon of notorious memory, but a near kinsman.) This was the plate of York-Hampton church; perhaps that is the reason that in 1748 Philip Lightfoot in his will leaves £50 to buy a 'silver flaggon and challice,' to be engraved with his arms, for York-Hampton Church." Be that as it may the old Communion service of Hampton Parish has been transferred to Yorktown, where it is still in use. It is engraved "Hampton Parish in Yorke County, Virginia." The hall-mark shows it was made in 1649. The service has one flagon 10¼ inches high and one cup 8½ inches. The plate is modern, not solid silver.

The present church of Yorktown, probably the same one to which Governor Nicholson subscribed in 1696, stands upon an elevation about 50 feet above the river and about 250 or 300 feet from the water. It is built of a sort of marl stone taken from the hills overlooking the river. When it was burnt in 1815 the action of the fire made the stone still firmer, so that it was easily rebuilt. The old church was in the shape of a T situated east and west. When it was rebuilt the wings of the T were left off, making only a nave 60 by 30 feet. The foundations of the wings have been filled up with rubbish and are distinctly visible, the walls being 2½ feet thick.

In 1758 the Rev. John Camm was rector of York-Hampton. He brought the parish into prominence by the strong stand he took with regard to the payment of the clergy in money; the paper currency which was good only in the Colony, allowing the small sum of only two pence a pound for the tobacco, which had formerly been the medium of pay between the vestry and the minister, thus depriving the



Grace Church, Yorktown, Va.

clergy of the benefit of any fluctuation in the price of that commodity. Mr. C mm not only resented this for himself, but he determined to fight it out for his brother clergy, making his the test case. He fought it first before the home government, then carried it to England. He gained his point there, the Royal Commission ordering the annulment of the law; but there was such bitter feeling against the royal decision that when the case came up before the Virginia Assembly he was awarded one penny damages. The second time it was referred to England, and the King and his officers refused to interfere again.

Twice in the history of the Church in Virginia did vital interests depend upon individual action. The two Nelsons, the president and secretary, refused to sit upon the board because they belonged to Mr. Camm's parish and were opposed to the measure, thus leaving a majority of one for instead of against it. If they had consented to serve it would have been a majority of one against it and probably it would have dropped.

When the question of taking away the glebe lands came up years later Judge Pendleton had written his decision against the legality of the act, carrying with him the weighing vote. Dying suddenly, he had not signed the paper, and his successor rendering an adverse decision, the great injustice was an accomplished fact.

In 1785, when the Convention was held in Richmond, Yorktown church was represented by Rev. Robert Andrews, and Charles Parish by Rev. Joseph Davenport. The church in Yorktown had seen sad days, alternately in the hands of British and Continental troops and many of its best men in the service of their country in other parts of the Colony, it had been almost defenceless. In 1781 "The windows and pews having been broken and destroyed and the Church used as a magazine, the damages were valued at £150. The destruction was wrought by Lord Cornwallis." (York Co. Records.) Lord Cornwallis surrendered and the Articles of Capitulation were signed at Temple Farm.

In 1786 and for many years Rev. Samuel Shields represented both Charles Parish and York-Hampton at the Conventions. In 1793 Rev. James Henderson represented them. From 1799 to 1815 all parish reports were irregular and Charles and York-Hampton are absent from the printed Convention reports. The church in Yorktown had probably not been rebuilt after it was burnt in 1815, because Bishop Moore visited Yorktown in 1825 and preached in the morning at the courthouse and in the afternoon at Mr. Nelson's house.

In 1825 the Rev. Mark Chevers, rector of Elizabeth City, reports: "At the request of a few families in Charles Parish, York county, I have for some months past performed divine services and preached from house to house every fortnight on Saturdays, and it gives me great satisfaction to state to the Convention that the services have been well attended and a vestry has recently been chosen and exertions are making. The hope is entertained that the love of the Church may yet revive in the parish. Communicants 32; baptisms 40; marriages 5; funerals 9." It is evident from these last two items that the whole of York county was without a useable church building.

A careful perusal of the Convention reports edited by Dr. Hawks shows a greater desire in the two Bishops, Moore and Meade, to start missions and churches in the new counties constantly forming than to revive the old churches on the coast.

Tradition says that the bell was given by Queen Anne. When the church was burnt the bell was broken and the fragments were laid aside in the vestry room. After the Civil War those pieces were found in Philadelphia by Rev. Mr. Nicholson, afterwards Bishop Nicholson, and being attracted by the words "Yorktown, Virginia, 1725," he wrote to Rev. Mr. Bryan asking the history of the bell. It was then recast by the Hook Smelting Company in 1882, and on July 11, 1889, was rehung on a rude scaffold in the churchyard, and rung for service after a silence of 75 years.

The church suffered again during the Civil War. Standing as it did on the brow of a hill commanding the wide sweep of water, it was an important point of view; and a signal tower was erected on top of it. The brick wall was taken away and the church dismantled. It is hoped that damages will be obtained for this military destruction also.

After the war the late Dr. Wharton was very much interested in the restoration of the church and worked hard to keep the building from falling into the hands of some other denomination which would gladly have paid for repairing it for the sake of possessing a historical church.

The ministers who have served there since 1835, probably in connection with some other charge, are: Dr. Minnigerode, Rev. Thomas Ambler, Dr. L. B. Wharton, Rev. A. Y. Hundley, Rev. F. M. Burch, Rev. William B. Lee, 1877-99. Rev. Floyd Kurtz, 1899-1901. In 1901 Rev. William B. Lee resumed charge of the parish, in connection with the churches in Gloucester county. Hampton church and that of Charles Parish have disappeared from the face of the earth; and the

long roll of their communicants is called now in the heavenly courts. Grace church alone in its dual character of York-Hampton, stands as it has stood for two hundred and seven years.

This article has already outrun its limits, so space fails in which to go over the list of prominent families who once filled these three churches. Three generations of Nelsons lie in the graveyard there, who by their strong individuality and sterling character impressed themselves on the early history of Church and State. The evidence of the strong Christian spirit of these ancestors of the Nelson family can be seen in the number of faithful clergy who have borne the name in the last fifty years.

In either the first or second volume of the William and Mary Quarterly is a list of the estates and families in the county of York during the years of its prosperity, which makes you feel as if you were riding past plantation after plantation; and some of the names are so closely connected with the stirring history of the Colony, that you feel as if you personally knew the owners of those well kept places. No doubt there are many items of interest that could be added to this article, but the main purpose in writing it was to connect the early history of these three parishes with the imperfect sketch of Bishop Meade in 1854. That has been accomplished, and also pretty strong proof has been adduced to show that York-Hampton was really the name of the church at Yorktown itself—a hyphenated name for the united church of old Yorke and Hampton.

SUFFOLK PARISH, NANSEMOND COUNTY, VIRGINIA

BY THE REV. JOSEPH B. DUNN, RECTOR OF ST. PAUL'S CHURCH, SUFFOLK, VA.

IN the year 1639, five years after the establishment of Warrasquyoake as a shire, the latter was subdivided into counties, one of which was called Upper Norfolk. This name was changed in 1645-6 to Nansimum, which subsequently appears under a variety of spellings, as Nandsamund, Nanzemund, Nansemum and Nansemund, until finally it assumed its present form of Nansemond. In 1642 the county was divided into three parishes to be known as South, East and West, respectively. The statute provides that "the gleab and parsonage that now is" shall be appropriated to East Parish. As there was a resident minister in the county before 1642, it is natural to infer that there was a church there. No record of the site or character of this building is extant. The names of the parishes as South, East and West soon gave way to other names, for in 1680 they are referred to as Upper (South), Lower (East), and Chicokatuck (West). In this year for the first time, we learn the names of the clergy resident in the county. Upper Parish was served by the Rev. John Gregory; Lower Parish by the Rev. John Wood, and Chicokatuck (Chuckatuck) by Rev. William Housden, who served in Isle of Wight also.

As early as 1635 Nansemond attracted the attention of settlers. In that year George West granted to Richard Bennett 2,000 acres on Nansemond river, for importing forty persons. Bennett played a conspicuous part in the life of the county and Colony. He was a member of the Governor's Council, but he was a Roundhead. He gathered about him numbers of the same political and religious creed. In 1641 he sent his brother to New England to request that some Puritan ministers be sent to Virginia. These ministers gained their strongest foothold in Nansemond, where a flourishing church numbering 118 members was soon organized, and they chose as their minister Rev. Mr. Harrison, who had formerly been Governor Berkeley's chaplain, but had turned Puritan. The rapid growth of the Independents disturbed the mind of the authorities, and active measures were taken to suppress them. Religion and politics were practically synonymous in those days, and independence in religion spelled disloyalty in

St. John's Church, Nansemond County, Va.

politics. England was in the midst of the fierce struggle between King and Parliament, and Virginia was strongly loyalist.

In 1648, a few months before the execution of Charles I., pressure was brought to bear on the Nansemond Independents, and William Durand, one of their elders, was banished. Durand was a citizen of Lower Norfolk, but was associated with the Nansemond Independents. He retired to Maryland. He is frequently confused in the histories of Virginia with George Durand, who many years later migrated to North Carolina and settled there. Next Rev. Mr. Harrison was expelled from the Colony, and then their other teachers were banished; and when the congregation stubbornly held to the Church of their choice, some of them were imprisoned.

So far the Council had been unable to break their spirit, but an order to disarm all Independents having been given, the spirit of resistance was quenched.

A number of these dissenters having been invited by Governor Stone, Lord Baltimore's deputy, retired to Maryland, and are remembered as among the founders of Anne Arundel county in that State.

Among those who left were Richard Bennett and William Ayres. These refugees prospered in their new abode, and others, induced by their example, removed thither. It was not long, however, before they became dissatisfied with the proprietory government of Roman Catholic Maryland, and they were the leaders in the fierce civil war waged a few years later in Maryland, between Protestants and Catholics.

Another body of Dissenters in the county fared better than the Puritans. This was the Society of Friends. This Society was founded in 1648. As early as 1656 some of this sect arrived in Boston but were sent back to England. In 1657 laws were passed in Massachusetts to prevent the introduction of Quakers, but they flocked thither nevertheless. Virginia also strove to keep them out of the Colony. In the wild enthusiasm of the first years of their existence many of the Quakers were fanatics, courting martyrdom. They made mock of established institutions and rulers, interrupted public worship, and refused obedience to the law of the land. These fanatics gave to the Society a bad name, and beginning with 1660, stringent laws against them were passed by the Virginia Assembly. Captains were fined for bringing them into the Colony. All of them were to be apprehended and committed until they should give security that they would leave the Colony. If they returned they were to be punished, and returning the second time they were to proceeded against as felons. It was

provided however that if the convicted Quakers should give security not to meet in unlawful assembly they should be discharged without any punishment whatever. It was only against organized opposition to the government and institutions that the law was directed. The Colony did not interfere with the individual unless he with others combined against the law of the land. Even when a member of the Assembly was accused of being a Quaker, he was not expelled till he had refused to take the oaths of allegiance and supremacy. Notwithstanding the efforts of the Assembly, the Quakers increased, and continued to hold meetings.

In 1672 George Fox, the founder of the Society, visited Virginia. Fox found a fruitful field of labor in Nansemond. He had meetings "at Nansemond river, where Col. Dew, of the Council, and several officers and magistrates attended, and at Somerton; also at Widow Wright's in Nansemond, where many magistrates, officers and other high people came." The effects of Fox's labors were lasting and a large element of the present citizens of the county number Quakers among their ancestors. Even the great man of the county, Richard Bennett, fell under the spell of Fox; for George Edmondson, the companion of Fox, wrote of Bennett: "He was a solid, wise man, received the truth, and died in the same, leaving two Friends his executors."

The records of the Chuckatuck meeting-house (1673-1728), a copy of which is in the possession of the writer, show that the Quakers were numerous and practically unmolested. They had four meeting-houses in the county, "built by the highway side." Their martyrology is a brief one, the most conspicuous martyr being Thomas Jordan. The sketch of this worthy is characteristic. "Thomas Jordan, of Chuckatuck in Nansemond county in Virginia, was born in ye year 1634 and in ye year 1660 he Received ye truth and Abode faithfull in it, and in constant unity with ye faithfull friends thereof; and stood in opposition against all wrong and Desateful spirits, having suffered ye spoiling of his goods and ye imprisonment of his Body for ye truth's sake and continued in ye truth unto the End of his dayes." Jordan refused to pay tithes and defied the magistrates in court. He was sent on to the Governor's Council, where he was dismissed with a reprimand.

In 1703 Governor Nicholson became involved in a quarrel with the vestry of Chuckatuck Parish which became so bitter that it finally involved most of the prominent men in the country. Nicholson

sent to all the vestries the opinion of Sir Edward Northy, upholding the Governor's claim of the right to fill a vacancy of long standing in a church; and the right to force vestries to present their ministers for induction. The vestry of Chuckatuck recorded, as they were ordered to do, the opinion of the King's attorney, but added this resolution to it: "But as to presenting our present or any other minister for induction, are not of opinion (record is here illegible), but are willing to entertain our present minister upon the usual terms, as formerly hath been used in this Colony."

A leading member of that vestry was Capt. Thomas Swann, who was a candidate for election to the Assembly. Nicholson was bitterly hostile to Swann for his action in the vestry; and tried to bring about his defeat. He carried his hostility even to the friends of Swann. He turned out of office Daniel Sullivan, the efficient county clerk, because he voted and worked for Swann, and substituted a wholly incompetent man in his place. The court refused to accept the Governor's appointee, and Nicholson immediately turned six of the eight justices out of office. Four members of the court were vestrymen of Chuckatuck. He went even further. He cancelled the commission of Thomas Godwin, colonel of militia. Godwin was also a member of the recalcitrant vestry. Nicholson's arbitrary behavior in this matter, for in every case he proceeded without consulting the Council, was one of the charges brought against him by Commissary Blair.

In 1703, Rev. William Rudd resigned the church in Norfolk to become minister at Chuckatuck. He served there for some years and was succeeded by the Rev. Thomas Hassell. In 1728 Colonel Byrd passed through the county and notes that he "passed no less than two Quaker meeting houses," and adds: "That persuasion prevails much in the lower end of Nansemond county for want of ministers to pilot the people a decenter way to Heaven."

Sometime about 1725 Chuckatuck and Lower Parish were united to form one parish and called Suffolk Parish. The name of the parish antedates the town of Suffolk by at least seventeen years, and strangely enough, Suffolk is not in Suffolk Parish, but in the Upper Parish of Nansemond. The union was brought about upon the petition of the two vestries, representing their inability separately to support a minister, but the arrangement was unsatisfactory from the beginning. The first evidence of bad feeling is shown in the will of John Yeates, dated 1731. This will is a long and interesting document. It provides a liberal endowment for two free schools in Lower Parish, already

built by the testator. He gives £10 in cash "to buy books for the poorer sort of inhabitants in the parish, as the Whole Duty of Man; also for procuring Testaments, Psalters, Primers, for my several schools."

He gives to the church a pulpit cloth and cushion; also a silver flagon and silver chalice, and silver plate. He gives to the church for the use of the minister, Bishop Hall's works in large folio, and Bishop Usher's "Sum and Substance of the Christian Religion;" also a large Bible. He bequeaths to "my friends, and gentlemen of the vestry living this side of the river, a treat at my house," and to "my worthy friends, the worshipful court of Nansemond county, ten shillings to drink for my sake." He especially provides that Chuckatuck Parish shall not be the beneficiary of his will, for "I never was a gainer, or the Lower Parish, by Chuckatuck Parish, but the contrary."

In 1737 the vestry of Suffolk Parish "upon evident proof of the ruinous condition of the church" in Lower Parish, gave order for the erection of a new brick church, at the place called Jordan's Mill Hill, as more convenient than the old site. The members of the vestry from the Chuckatuck side of the river refused to assist in the work, and the matter was appealed to the Governor in Council, who ordered the immediate erection of the building. This order of Council fixes the date of the erection of the Glebe church (or Bennett's Creek church, as it is called in the Vestry Book) as 1738. The Council also ordered that since Chuckatuck had a majority in the vestry and seemed determined to maintain it, none of the inhabitants of Chuckatuck should be chosen vestrymen until there be an equal number of vestrymen from each side of the river.

The old Vestry Book of the parish begins with the year 1749, during the ministry of the Rev. John McKenzie. At his death in 1754 the Rev. John Agnew was chosen minister. In 1755 the present church at Chuckatuck was built, near the site of the ancient one. In 1758 the vestry of Suffolk Parish was dissolved, by act of Assembly, on petition of the inhabitants of Lower Parish. The vestry held in trust for the Lower Parish valuable lands and a cash donation from Richard Bennett, Thomas Tilly, and Richard Bennett, Jr. According to the terms of the bequests, the poor of Lower Parish alone were to beneficiaries. The vestry of the united parishes allowed the Chuckatuck members of their body to colonize the poor of Chuckatuck in Lower Parish, and thus receive the benefit of the Bennett and Tilly bequests. The vestry, whose life-tenure of office was apt to make them arbi-

The Glebe Church, Nansemond County, Va.

trary in their dealings, were taught that they were the representatives of the people and responsible to them for good conduct in office.

Some of the items entered upon the Vestry Book bring a smile to the reader of to-day: The order for the payment of 500 pounds of tobacco to the doctor, "for salevating Mary Brinkley and keeping her salevated," is not a record of persecution, but of kindly care for one of the parish poor.

In 1775 the Assembly passed a law that every person receiving aid from the parish should, "upon the shoulder of the right sleeve, in an open and visible manner, wear a badge with the name of the parish cut either in blue, red or green cloth, and if any poor person neglect or refuse to wear such badge, his or her allowance shall be withdrawn or the offender whipped not exceeding five lashes for each offense." This law seems to have been a dead letter in most parishes, but it was rigidly enforced in Suffolk Parish, at least to the extent of providing the badges and making the allowance to the poor conditional on their wearing the badge.

The provision in Yeates' will for "a treat at my house to my friends, the gentlemen of the vestry," was not in jest, but a recognition of the convivial habits of those gentlemen; for we read in the list of parish expenses an order for the payment of 200 pounds of tobacco to William Johns "for the use of his house for vestry meeting and for liquor."

Forty pounds of tobacco is ordered to be paid "to the Rev'd Agnew for his wife washing the surplis."

In 1764 the Assembly passed an act whereby the ministers and people should be exempt from ferriage when crossing the river to attend service; and that such ferriage be paid by the vestry from the parish levy. The vestry sent a committee to Williamsburg and succeeded in having this act repealed, except in regard to the minister.

When the trouble with Great Britain began Nansemond organized its County Committee. This committee was very active from the beginning. Parson Agnew, the minister, was a zealous supporter of the British cause, and open in his condemnation of the growing spirit of independence. In the spring of 1775 Parson Agnew was observed to visit actively among his congregation, urging them to full attendance upon a certain Sunday. The ladies, especially, were invited. On the appointed Sunday the church was filled with women, while a crowd of men, numbering 500, stood outside and listened through the windows. The minister read the prayer for the King, and no word of disapproval was heard. He chose for his text, "Render

unto Cæesar the things that are Cæsar's"; and his hearers pricked up their ears, for they knew what was coming. He proceeded to decry the sins of disloyalty and rebellion. Suddenly Mr. William Cowper, a vestryman and magistrate, left his seat in the magistrates' pew, and, mounting the pulpit, ordered the speaker to come down. "I am doing my Master's business," said the parson.

"Which master?" replied Cowper; "your Master in heaven or your master over the seas? You must leave this church, or I will use force."

"I will never be the cause of breeding riot in my Master's house," said Agnew.

The minister then came down from the pulpit and walked down the aisle and through the crowd at the church door, which parted to make a passage for him. He entered his carriage and drove away. The congregation quietly dispersed and Parson Agnew never again entered the church that he had served for so many years. The parson, though driven from his pulpit, continued his activity against what he deemed a great wrong. He was warned by the County Committee, but he still persisted. The matter grew so grave that he was finally arrested. The affair caused a great deal of talk in the county and throughout the Colony. In some quarters the people were much criticized for their treatment of the minister. In order to justify their action, the committee, through its secretary, Mr. John Gregory, sent to the *Virginia Gazette* a recital of the charges against Agnew.

Virginia Gazette, April 8, 1775.—"Charges against Parson Agnew: He asserted that it was no hardship to be carried beyond sea for trial of crimes committed here. He declared, when speaking of the Congress, that all such combinations and associations were detestable; that the Congress did not know what they were about; that the designs of the great men were to ruin the poor people, and that after awhile they would forsake them and lay the whole blame on their shoulders, and by this means make them slaves. He likewise informed Mr. Smith there was an association of the other party up the county and the people were signing it fast; that they had discovered their error in signing the present one. Upon the whole, the public will plainly discover the principles this Reverend Gentleman entertains and in what light he views the general resolutions adopted and entered into for our relief from the oppressive hand of power. Had this zealous advocate for despotic rule been as assiduous in the

discharge of the several duties of his function, as he has been industrious in propagating false and erroneous principles, not only in private discourse, but in blending detestable tenets in his angry orations from the pulpit, in order to gain a party in opposition to the common cause, and thereby lending his aid to seduce the very people that gave him bread, to a state of wretchedness, this committee had not been at the trouble to examine the 11th article of the Association, and opening his conduct to the censure of the world.

"JOHN GREGORIE (C. C.)"

The vestry also appointed a committee to wait upon the Convention "with a true representation of the conduct and behavior of the Rev. John Agnew." Agnew appealed from the sentence of Court of Commissioners for Nansemond county, and his appeal was heard by the Committee of Safety on April 10, 1776. The minutes of the Committee of Safety from April 10th to April 20th are lost, so we have no knowledge of the result of the appeal. He left the county sometime during 1776 and entered the British service, becoming chaplain of the Queen's Rangers, in which troop his son, Stair Agnew, was a captain. He and his son were taken prisoners during the Revolution and carried to France. In the Virginia Convention of May, 1776, which gave to the State its first Constitution, William Cowper, who had won popularity by his action in expelling Agnew from the church, was chosen to represent the county.

In September, 1777, Rev. William Bland was elected minister of the parish, but there is no record that he ever served. In October, 1778, Rev. Henry John Burges was received as minister. Just before the arrival of the Rev. Mr. Burges an event occurred which figures prominently in Baptist martyrology. In 1778 David Barrow, pastor of the Mill Swamp Baptist church, in Isle of Wight, which had existed for many years previous, and Mr. Mintz, another Baptist minister, preached by invitation at the house of a gentleman on Nansemond river, in Lower Parish. A platform was erected and a crowd assembled. The preaching of the two Baptists stirred up ill-feeling, and a number of young fellows determined to break up the meeting. They jeered and sung songs. This behavior naturally brought on them a stinging rebuke from the preacher. There is no record of what he said, but in the end about twenty men leaped upon the platform and captured the two preachers and carried them down to the river, near at hand, and ducked them. Barrow was the chief sufferer, as they thrust his

face down into the mud. Mintz, who had given less occasion for ill-feeling, was let off more easily. The affair was evidently the outcome of the reckless spirit of a crowd of youths, who resented the criticism of themselves and their class; and only the fevered imagination of a pious chronicler could make it appear as a part of a systematic persecution by the Established Church. Attention is called to this incident, for it is a characteristic example of that persecution by the Church of which we read so much in the political briefs against the Colonial Church. The concluding words of the record of this event in the Baptist Book of Martyrs is mediæval in its flavor: "Before these persecuted men could change their clothes they were dragged from the house and driven off by these enraged Churchmen. But three or four of them died in a few weeks in a distracted manner, and one of them wished himself in hell before he had joined the company."

The ministry of the Rev. Mr. Burges was very acceptable to the people. Six months after he entered upon his office a committee of the vestry is appointed "to see if it would be any disadvantage to build one or two small galleries in the Chuckatuck church, as the church is much crowded and there is so large a congregation commonly attending the church that there is not room in the pews for their reception."

In 1779, Asbury, the great leader of Methodism, labored in Nansemond county. He mentions in his diary of that year that he preached in "the great preaching house in Nansemond." This preaching house had been converted from a store into a church.

In 1784, the Rev. Arthur Emerson was elected minister. In 1786, one hundred and forty-six names of the inhabitants of Suffolk Parish are signed to a petition to the Legislature protesting against the repeal of the law incorporating the Protestant Episcopal Church.

There is no entry in the Vestry Book from 1784 to 1825.

The act of Legislature requiring all glebe lands to be sold and the proceeds turned over to the overseers of the poor, made exception in case of those glebes which had been a private donation. The overseers of the poor claimed the glebe in Suffolk Parish, but the Rev. Jacob Keeling, minister of the parish at the time, fought the case in the courts and won his case. The valuable glebe farm is still held by the trustees of the parish.

Rev. Mr. Keeling was minister for many years, but there is no record covering the time of his service.

In 1827 Rev. Mark L. Chevers was chosen minister.

After about 1840 Suffolk Parish was served for many years by the minister of Upper Parish, who lived in Suffolk.

In 1845 Chuckatuck church is referred to for the first time as St. John's.

The Glebe church, in Lower Parish, is now under the care of Rev. E. P. Miner, of Norfolk. St. John's, Chuckatuck, has no minister at present.

LYNNHAVEN PARISH, PRINCESS ANNE COUNTY, VIRGINIA

BY THE REV. C. B. BRYAN, D. D., PETERSBURG, VA.

THE Eastern Shore chapel, built in 1754, is the last of three brick Colonial churches, which once stood in Princess Anne county.

The old parish of Lynnhaven takes its name from the Lynnhaven river, famous for its oysters; which, in turn, probably took its name from the town of Lynn, near the mouth of the river Ouse, in the county of Norfolk, in England. Lynnhaven Parish was set off from Elizabeth River Parish in 1643, and its bounds covered the area now represented by the county of Princess Anne; but it was at that time a parish in Lower Norfolk county. Princess Anne county, with its parish of Lynnhaven, was set off from Lower Norfolk county in 1691. The bounds of this old parish remained unchanged for 252 years, but in 1895 East Lynnhaven Parish, in which the Eastern Shore chapel lies, was set off from Lynnhaven Parish, for reasons which appear scarcely necessary. This paper will take account of old Lynnhaven Parish, covering Princess Anne county.

To one who loves the lower country and the salt water, and to whom the earliest traditions of Virginia life are dear, there are few more interesting localities in the State. It is pre-eminently a Tidewater county; washed by the broad Atlantic on the east, with a long range of sand dunes from north to south on its shore; penetrated by the waters of Currituck Sound on the south, with the best duck shooting in the country; cut up by branches of the Elizabeth river on the west, with charming old homes scattered along its banks, and by Lynnhaven river on the north; and with Chesapeake Bay lying on its whole northern side, it is a land rich in all the scenes, and life, and products of our sea and rivers, and it soon attracted the early settlers in Virginia. The soil is a deep loam, covered, where not cleared, with forests of pine and oak and holly on the higher parts, and in the extensive swamps with huge gum trees, cypress and junipers, and with a tangle of many kinds of vines and climbers. The red cedars love the banks of the river shores, and here and there great live-oaks, ages old, are landmarks in the neighborhoods. The long gray moss swings from the forest trees,

and the undergrowth is fragrant with its green myrtle and with many rare plants, not often found in Virginia north of Lynnhaven Parish; conspicuous among these are the yellow jessamine, wreathing the fence rows in spring, and in the summer the gorgeous yellow flowers of the great lotus, or water chinquapin (wanquapin, the Indians called it), with its cone-shaped seed vessels and its hard nuts, standing in the fresh water ponds near the seashore.

On the northeast point of the Parish of Lynnhaven, at Cape Henry, our English ancestors first touched and claimed our land. And from the settlements on the northern side of James river they began at an early period to settle the southern shore opposite Old Point. In 1620 one John Wood, a shipwright, received a patent of land on Elizabeth river because of the excellent ship timber and good shores for launching there. The earliest settlements on the southern shore of the bay were at first included in the corporation of Elizabeth City, now Elizabeth City county, from which direction the settlers came; and in 1629 Adam Thoroughgood (a progenitor of our bishop-coadjutor, Dr. Tucker) lived in what is now Lynnhaven Parish, but was a representative of the Borough of Elizabeth City in the House of Burgesses. His quaint house, still standing, is, perhaps, the oldest residence in the State.

The Church followed these early settlers before any separate county organization was effected. And here, as in many cases, the parish is older than the county. Elizabeth River Parish, whose earliest recorded church was in existence as early as 1635, is older than Lower Norfolk county, which was set off from Nansemond in 1649; while Lynnhaven Parish, which was set off from Elizabeth River Parish in 1643, is forty-eight years older than Princess Anne county, the oldest records of which are of 1637.

The early days of the Church in Lower Norfolk county were troubled by a Puritan element, which had come into Virginia in 1641, during that political and ecclesiastical upheaval which was convulsing the mother country.

A prominent clergyman, the Reverend Thomas Harrison, who had been chaplain to Governor Berkeley, turned Puritan in 1644, was obliged to leave Jamestown, and went, first to Nansemond, where the Puritans were strong, and then into Lower Norfolk county.

Whether he had charge of both parishes in the county, I cannot state, but certain it is that the vestry of Elizabeth River Parish pre-

sented him before the Governor and Council "for not reading the booke of Common Prayer and for not adminstring the sacrament of Baptisme according to the Cannons and for not catechising on Sunnedayes in the afternoone according to the act of Assembly," with the result that he was obliged to leave the Colony, which he did, going to Maryland. Such was the loyalty of the people of Lower Norfolk county to the Church in 1645.

The vestries were no less careful of the morals of the people, and the same year which records the presentment of Mr. Harrison for nonconformity records the presentment by Edward Hill and John Martin, church wardens of Lynnhaven, of parties for immorality; and in 1674, another party guilty of slander was condemned to be flogged, "and shall stand three Saboath dayes in the parish church of Lynnhaven, the congragacon there being present, with a paper on his head written with these words following with Capitall letters, (vizt) I ———— als yeoman doe Stand here to acknowledge the great wrong I have done in the slandering Mrs. Hall with my tongue. And the said ———— als yeoman shall pay the Court charges als execucon, and the church wardens of Lynhaven parish or eyther of them are to see the due performance of this order as they will answer the contrary to theire perrills."

In 1648 the Reverend Robert Powis, who had been minister of the churches in Lower Norfolk ever since Parson Harrison deserted the ministry of the church, was inducted minister of both Elizabeth River and Lynnhaven Parishes.

In 1649, on the petition of Parson Powis, it was ordered by the court that the parish of Lynnhaven shall call a vestry on Easter Monday next and choose church wardens. Lancaster Lovett was one of the church wardens chosen, and, in 1650, it was recorded that he presented ———— unto the court "for a common blasphemer and swearer, both at home and abroad, and for a most impudent and shameful carriage towards a widow woman, being her servant. It is therefore ordered that a warrant issue forth for the ———— ———— for his personal appearance at the next court to make answer for his presentment."

In 1649 Parson Powis was minister of Lynnhaven alone, another minister being now in charge of Elizabeth River Parish, and it is most notable as illustrating the unflinching discipline administered by the wardens and courts of the county, that when this minister of Elizabeth River Parish was himself found guilty of immorality, the court

The Eastern Shore Chapel, Princess Anne County, Va.

promptly took his case in hand, and on November 10th, 1649, ordered that "whereas Mr. ——— ———, minister of Elizabeth River Parish, hath acknowledged to have committed the grievous sin of ———; now upon ye hearty contrition of the said Mr. ——— concerning his said foul offense, presented to the Cort in writing under his own hand, it is therefore ordered, that he do make the same confession in both churches by reading the said writing to the people two several Sundayes Vizt Sunday next Come Senight at ye parish Church & ye Sabboath day following at ye Chappell."

It must not be imagined from these presentments that this section was notoriously immoral, although the case of the clergyman was certainly exceptional. The records of the mother country and of the Colonies north and south of Virginia show that this period was marked by a general laxity of morals. But what the records of these courts and parishes indicate is a conscientious and unflinching discharge of their duty on the part of the church wardens and county courts.

The Reverend Robert Powis died between the 2d of December, 1651, and the 21st of December, 1652, when an inventory of his estate was reported. It is most interesting to notice what this old parson died possessed of. It was as follows, and the values are given in pounds of tobacco:

	Lbs. Tob.
Imprimis Seaven Milch Cowes at	3500
Itm six Calves of a yere ould apeece & ye advantage att	1100
Itm Two Steeres of fower yeres ould apeece or thereabouts att	0900
Itm Three steeres of two yeres ould apeece	1050
Itm two younge Sowes & and one barrowe shott at	0200
Itm two Barrowes & two Sowes at	0800
Itm: one feather bedd, one boulster, & one ould blankett	0400
Itm two paire ot ould Canvas sheetes & one holland sheete	0160
Itm two ould pillow beeres, five towells, two paire fustain drawers one ould shirte five ould bands, two paire of Cuffes	0060
Itm three Coates, three Cassukes, two suits of cloathes two paire of stockings all ould att	0250
Itm two & thirtye bookes at	0500
Itm one chest, one box 2: cases & two ould tables, one couch, & one Chaire	0350
Itm 3: ould Iron potts, 3 old skilletts one fryinge pann one drippinge pan one fire shovell, two paire of tonges, one chaffing dish	0200

Itm Six pewter dishes, one pewter salt, one pewter Candlesticke one drinkinge Cupp, one dram cupp, one hatchett, one hammer all att 0070
Itm Six barrells of Corne 0480
Itm one boate, fower oares, & two skulls 0600
Itm one pestle, one brasse kettle & five ould trayes..... 0080

10700

five bills amountinge to ye Some of..... 320
Received of Coll: Yeardley with Caske..... 600

920

Totall some is.....11620 1 tob

Leift Keelinge
Henery Snayle
Appraisers Owen Hayes their markes :/"
John Martin

What light an inventory like this throws upon the life of the country parson in Virginia in the early Colonial period! After the death of Parson Powis, there appears to have been no minister in Lower Norfolk county until December, 1654, when the grand jury made presentment of "the general breach of the Sabbath throughout the whole county, which we conceive is most chiefly occasioned through want of a godly minister among us in the county, wherefore we humbly pray and desire yt some speedy course may be taken to secure an able minister, and some employed for yt purpose, lett the charge be what it will. We for our parts (and hope all ye rest of ye county) shall be verry willing and ready to undergo."

Vestries were accordingly ordered to be held in the several parishes and a committee composed of Colonel Francis Yeardley, Major Thomas Lambert and others were authorized to appoint a minister of God's word for the parishes of Lower Norfolk. The committee made Captain Thomas Willoughby their special agent in this matter.

The next minister mentioned in Lower Norfolk is Mr. Mallory, who we conclude, was employed by the committee empowered to procure a minister. He received a bill of tobacco in 1657. Next Mr. George Alford is mentioned as minister in 1658, and Symon Barrowes received

a thousand pounds of tobacco for dieting the minister for half a year.

During the latter half of the seventeenth century several accusations of witchcraft were made against unfortunate persons in Lower Norfolk and Princess Anne county. In May, 1655, at a court held at the house of Mr. Edward Hill, in Lynnhaven, commissioners were appointed to investigate "divers dangerous and scandalous speeches raised by some persons conserning several women in this county, terming them to be witches, whereby their reputations have been much impaired and their lives brought in question." The result of this investigation we do not know. Later, in 1675, Captain William Carver, who afterwards lost his life in Bacon's Rebellion, gave information "against Ione the wife of Lazarus Jenking, concerning her being familiar with evil spirits and using witchcraft," etc. Her case was also ordered to be investigated, with what result does not appear. Again, in 1699, in Princess Anne county, John Byrd and his wife, Anne, brought suit against Charles Kinsey for defamation of Anne's character, declaring that she was a witch, and that she had ridden him along the seaside and home to his house, and that they, John and Anne, were in league with the devil; in which suit the defendant professed that in his thought and apprehensions, and to the best of his knowledge, they did serve him so. The whole matter being put to a jury, they brought in a verdict as follows: "We the jury do find for the defendant. Hugh Campbell, foreman." So John Byrd and Anne, his wife, had no remedy, but remained suspected of witchcraft.

But the unique trial for witchcraft in Lynnhaven Parish was that of Grace Sherwood. James Sherwood and Grace, his wife, were very poor and ignorant people, as the pitiful inventory of their goods plainly shows. But in spite of her pleasant name, Grace got the reputation of being a witch. In 1698 one of her neighbors said she had bewitched their cotton; another said she had come into her at night and rid her, and went out of the keyhole or crack of the door like a black cat; and on these accusations poor Grace was brought before the justices of the county, which cost her heavily, not only in reputation and distress of mind, but in heavy expenses. The family became poorer than ever. Seven years passed, during which James Sherwood died, and Grace became a widow. And now she was again accused by one Luke Hill, and again brought into court; and after suffering the law's delay, her house and every suspicious place about it was ordered to be searched carefully for all images and such like things, which might in any way strengthen the suspicion. And

further, "a jury of Anciente and knowing women" was summoned to search Grace herself bodily for suspicious indications, and their findings were not favorable to Grace. This time she narrowly escaped ducking, the weather being bad. The case and the evidence was laid before the Council Board of the Colony; but Mr. Attorney General said the charges were too vague; and the matter was referred back to the county. After more delay and costs, Grace was ordered to be tried in the water. Now, the approved way of trying a witch in the water required that she should be "stripped naked and cross bound, the right thumb to the left toe, and the left thumb to the right toe," and so cast into deep waters. Whether these requirements were complied with in Grace's case we do not know.

The spot on Lynnhaven river whither she was carried, and where she was bound and put in above man's depth, that they might "try her how she swims," is still called Witch Duck. It is a very pretty spot. If Grace was a witch, she must have been a water witch. For when thus tried, she was seen to be "swimming when therein and bound, contrary to custom and the judgment of the spectators." So she was taken out and again searched by more Anciente and knowing women, who brought in the condemning report that "she was not like them, nor like any other women that they knew."

It is gratifying to note, in connection with this one witch ducking in Virginia, that the sheriff was instructed "therein always to have a care of her life to preserve her from drowning." What was to be done with such a woman? The good people of Princess Anne were not prepared to kill her. So she was again put in jail to be brought to future trial. As there is no record of a further trial, it is likely she was released. She lived a good many years. Her will is dated 1733, and was recorded in 1740, in which year it is probable that she died. The common tradition is that Grace Sherwood brought rosemary across the sea in an egg-shell to Princess Anne, where the fragrant shrub still abounds.

It must be remembered that at that period only a few people were brave enough to declare their disbelief in witchcraft. As late as 1758 John Wesley wrote: "The English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches 'as mere old wives' fables. I am sorry for it, and I willingly take the opportunity of entering my solemn protest against this violent complement which so many that believe the Bible pay to those who do not believe it." The last trial for witchcraft in New England was in 1692.

As in the case of Elizabeth River Parish, the earliest church was situated on the northern shores of the parish, which were the first to be settled. It was doubtless, at first, a wooden church, but in 1723 a brick church had been built. This brick church lay within about a mile of the Chesapeake, on the west side of Lynnhaven river, and just where that river ran into a long estuary, which extended east and west, connecting Linkhorn Bay, Broad Bay, Lynnhaven River, and at that time emptying into the Chesapeake at Little Creek, the dividing line between Lynnhaven and Elizabeth River Parishes. This topography has been strangely altered by a circumstance which will be mentioned later.

In 1723 the Reverend James Tennant was minister of the parish, Mr. Maxmillian Boush was church warden and Colonel Edward Mosley, Capt. John Mosley, Capt. Henry Chapman, Charles Sayer, Mr. William Elgood and Capt. Francis Land were vestrymen. Charles Sayer was clerk of the vestry, Mr. James Nimmo was clerk of the church and of one chapel, there being at that time two chapels in the parish besides the church. The roof of this brick church was found in 1724 to be too rotten to be repaired, which, considering the quality of shingles used in those days, indicates a very considerable age. A new roof was ordered to be put on, and the roof was ordered to be tarred, a practice still sometimes resorted to in old Princess Anne. It does not produce a thing of beauty, but comes near lasting forever.

At the same time Captain Hillary Mosley was given leave to gratify himself by the erection, at his own cost, of a pew for his family over the chancel door, taking up as little room as possible. These family gallery pews were a highly esteemed feature of our Colonial churches.

The Reverend James Tennant continued minister until 1726, but after November, 1726, when his salary of 16,000 pounds of tobacco was recorded in the year's accounts, nothing more was heard of him; perhaps he had died. On November 2d, 1726, Mr. Nicholas Jones, minister, was employed temporarily to preach at the Brick church, and at each of the chapels once every month, and for each sermon he preached he was to receive 400 pounds of tobacco in cask, to be levied for him in the next parish levy, which might be something like a year later. One of the embarrassing difficulties which Colonial parsons had to contend with, was pay long deferred. This paucity of sermons was to be supplemented by Mr. James Nimmo reading every Sunday in the Brick church, and John Dawley reading in the Eastern Shore chapel, Mr. Peacock reading in the Upper chapel, sometimes called Pungo or Machipungo. This continued through the years 1727-'28.

In 1728, while trying to secure a minister, the vestry had a curious difficulty with the Reverend Thomas Baly, "who contrary to the desire of this vestry insisted on being our minister." The vestry sent Mr. James Nimmo as their representative to the Governor to secure his assistance in this awkward case, and as might be expected, the Reverend Thomas Baly was removed.

In 1729 the Reverend John Marsden was employed on the same terms that Mr. Jones had been, and on November 14, 1729, the Reverend Henry Barlow was regularly employed as minister of the parish at a salary of 16,000 pounds of tobacco in cask.

There were in the parish at this time, a church and two chapels, that is, the old Brick church on the bay shore, an old wooden chapel, standing where the Eastern Shore chapel now stands, about three miles from the sea, which old chapel was replaced by a new frame building not long afterwards, and the Pungo chapel, already referred to, about four miles southeast of Princess Anne courthouse. There were also two reading places, one on Knot's Island, in the southeast part of the parish, and one in the Black Water District. The old Brick church on the bay shore was found insufficient and badly located. It was given up as a church in March, 1736, and turned into a schoolhouse. How long it was used as a schoolhouse is not known, but it came to the following curious end: some of the parishioners were engaged in the fishing business, and had their fishing shores on the bay shore north of the estuary running east and west, on the southern shore of which the church was situated. This made it necessary for them to cross this estuary, or else follow it westward several miles and so reach the bay shore, and then come back to the fishing points, opposite their homes. To avoid this detour they determined to cut a short and narrow waterway from a point opposite where the Lynnhaven river ran into the estuary, out to the Chesapeake. It was a considerable undertaking, but they accomplished it with consequences far greater than any one at first imagined. The winter storms from the northeast opened the new inlet more and more until it became a broad, deep current; the sands encroached upon the old outlet and practically filled it up; but most serious of all the waters of the new inlet cut closer and closer to the church grounds until most of the graveyard was submerged, and the tombs and bones of many of the dead found their last resting place in the bottom of Lynnhaven river, at a point still called Church Point.

Bishop Meade reports a communication to the above effect, and the present writer heard it repeated and substantiated about 1879, by the venerable Mr. Solomon Keeling, whose family had owned land for generations on Lynnhaven river, and who said that some of his ancestors had assisted in cutting the ditch which is now represented by the deep, strong mouth of Lynnhaven river. The Bishop's informant added as a finishing touch, that "in 1819 Commodore Decatur and another eminent person still living (i. e., when the Bishop wrote) were bathing there, and in the middle of the river were enabled, by feeling with their toes, to decipher the names of those they (the tombstones) had covered before the waters of the bay had carried away the churchyard."

In 1736, when the old church was turned into a schoolhouse, a new church, larger and more centrally located, was built on one acre of ground at the Ferry Farm. This came later to be known as the Donation church, from its being near a donation of land given by a subsequent rector, of whom we shall hear. It was ordered to be sixty-five feet long, thirty feet wide on the inside, the walls to be fifteen feet high and three bricks thick from the ground to the water table, and two bricks thick above the water table to the top. This church was received by the vestry from Peter Malbone, the builder, on June 25, 1736. In the same year the glebe house was repaired and added to. The new church was evidently a matter of pride in the parish, and the wardens had to take extra care to get the congregations properly located and settled in the church. Therefore it was ordered by the vestry, July 10, 1736, that "For preserving order and decency, peace and harmony in the new church 'tis resolved and the vestry do hereby assign and appoint the two opposite great pews for the Magistrates and their wives; the next adjoining pew on the north side of ye Church for the family of the Thoroughgoods as their privilege in consideration of the gift of our glebe by that family; the third great pew on ye north side for ye Vestrymen and their wives; and ye pew on ye north side of ye Communion table is consigned to the family and name of the Walkes as a benefit formerly granted them in consideration of gifts and services made and done by Col. Tho. Walke dec'd, and Col. Antho. Walke, Sen'r; the next great pew on the south side for the elder women of good repute and magistrates' daughters; the other great pew on ye same side for such women as ye church wardens with the approbation of the Vestry shall think fit to place there."

"Resolved, That Mr. Patrick Hackett is a fit person to sit up in the

gallery to keep everybody in order, and if the boys or any other person will be not restrained but do any indecency, he is hereby required to report the same to the church wardens, who are desired to take proper measures to punish such disorderly person: Likewise Mr. Francis Mosely is appointed to look out of doors and if any person or persons are sitting and talking or committing any indecency during divine service he is hereby empowered to commit them to the care of the constable, and inform the church wardens thereof, to be dealt with as the law requires—Char. Sayer, Cl. Vestry."

But it was easier for the vestry to pass these resolutions than to get them accepted and complied with. Some of the congregation seem to have resented the manner in which they were disposed of, and Mr. Hackett in the gallery, Mr. Walke the church warden, and Mr. Mosely, who was "appointed to look out of doors," found their offices no sinecures when they undertook to arrange and settle the congregation; and at their next meeting on October 16th the vestry had to resolve further that "Whereas several of the inhabitants of this parish has not thought fit to accept off, and others to keep to the seats the church wardens have assigned to and placed them in the new church lately built to the great disturbance and disorder of ye congregation; to prevent which disorder in ye said church for the future, we, the vestry of ye said church, have met at ye parish church, and after due consideration have assigned and Registered the adjacent persons and familys according to their several stations, ye most proper seats or pews; do hereby publish and declare that who or whatsoever person or persons shall assume to themselves a power or take the liberty to place themselves or others in any other seats or pews in ye said church, shall be esteemed a disorderly person, and may exnect to be dealt with according to law: and we do further impower and appoint ye church wardens for the future to place all persons in the church of ye said parish. Teste, Char. Sayer, Cl. Vestry."

Evidently the parish was in a ferment, and the vestry was exerting its utmost authority. But with what results we are not told. But now one visiting the spot sees the walls of the old Donation church standing in their plaintive dilapidation in the lonely woods, with the big trees growing up within its walls, where the coveted "great pews" used to be, and the disputants of former days lie about it in unmarked graves. Let us hope that in another world their spirits are at peace.

The accounts kept by these old vestries of their many and various duties are most interesting, and often they were beautifully kept. The

salary of the rector was generally 16,000 pounds of tobacco. In Lynnhaven, Mr. Ezra Brook, clerk of the church, received 1,000 pounds for his services; Mr. William Keeling, clerk of the Eastern Shore chapel, also 1,000 pounds; and Mr. Andrew Peacock, clerk of the Upper chapel, a like 1,000 pounds.

The care of the poor was especially the vestry's charge. They seem not to have been kept in a poorhouse but scattered in households here and there in the parish, the householder receiving from 250 to 600 pounds of tobacco a year, according to the age and condition of the child or person. Every four years the parish had to be processioned under the direction of the vestry. For this purpose it was divided into precincts, Princess Anne being divided into ten. The precinct represented a neighborhood. The processioners at the time appointed went around the metes and bounds of every farm in the precinct, and settled all disputes about boundaries upon the spot. This having been twice done in any case by the processioners without an appeal being taken from their decision, gave a title from which there was no further appeal.

The doctor of the parish frequently appears in the church accounts, and in Princess Anne he not infrequently brought in bills for salivating some poor patient, which cost the parish 1,000 pounds of tobacco, and perhaps cost the patient his teeth.

The tobacco with which these various expenses were defrayed was raised by a yearly levy laid by the vestry upon the "tithables" in the parish; a "tithable" being a person from whom tithes or levies might be collected. At this period in Virginia, the tithables consisted of all male servants (white servants being intended), all negro servants, male or female, above the age of sixteen, and all Indian servants, male or female, above the age of sixteen. The levy varied according to the requirements of the year. Sometimes it was as much as 50 pounds of tobacco from each tithable, sometimes much less.

In 1739 a new chapel was ordered to be built to take the place of the old Pungo chapel. It was to be of brick, but it does not appear to have been done; at least, it is not recorded as having been received.

The Reverend Henry Barlow, who became minister in October, 1729, continued in charge of the parish until some time in 1747—eighteen years. During his ministry many improvements were made; the Donation church was built and various additions were made to the glebe house and property.

In 1748 Mr. Barlow was succeeded by the Reverend Robert Dickson,

who first appeared as minister of the parish in July of that year. He continued in charge until 1776, nearly twenty-eight years. During Mr. Dickson's ministry, in 1754, the present Eastern Shore chapel was built, the third church to be built at that spot. The second wooden chapel was still standing when the present brick chapel was built in 1754. In the order for its construction it is described as 35 feet long, 25 feet wide in the clear, with a convenient large gallery at the west end; the walls to be 18 feet high, with three windows on each side, two at the east end, and one in the gallery. "The Communion to be railed and ballusttred"; the walls to be two bricks and a half thick from the foundation to the water table, and two bricks thick upward; the windows to be of good crown glass, eight by ten inches, six lights by three beside the arch. The middle aisle to be five feet wide, with four wainscot pews, with two on the north and two on the south side thereof. The whole church to be completely painted, where it is requisite, a sky color. It was to be covered with heart cypress shingles.

In October, 1753, Mr. Joseph Mitchell, of Norfolk, contracted to build the chapel and undertook to finish it by Christmas, 1754, for 324 pounds, 10 shillings sterling. It was actually finished and received by the vestry March 12, 1755.

In 1772, 23,000 pounds of tobacco were raised for the purpose of building Pungo Chapel.

The long and uninterrupted ministry of the Reverend Thomas Dickson or Dixon, as his name was sometimes spelled, came to an end some time between the 25th of February and the 26th of November, 1776. The Register of the parish was then lodged with Mr. Edward Mosley, clerk of the Brick church (afterwards called Donation), that he might register all the births of the parish until further orders. The will of Mr. Dickson was admitted to record February 14, 1777. By it he made provision for the support of his widow, and then left his land and slaves in trust to the vestry for the purpose of establishing a free school for the education of orphan boys.

The vestry undertook to carry out the will, and after several attempts to secure a teacher, on December 8, 1780, they employed Mr. George Stephenson to keep the Dickson Free School, giving him the use of the plantation on easy conditions; among them, that he should teach six poor children assigned him, and seventeen children on his own account, who would pay for their schooling.

The Church was now in troublous and revolutionary times, and

Lynnhaven suffered accordingly. The Reverend Mr. Dickson had died in the great year 1776, when the full force of the spirit of the Revolution was abroad in the land, and nothing felt that force more disastrously than the Church. Not that the Church was opposed to the Revolution, for the Revolution was begun, sustained and consummated by the most prominent Churchmen in Virginia. In Princess Anne county, as in all the other counties, the vestrymen and officers of the church are found upon the county committees, who guided and sustained the Revolution throughout the country. Fourteen of the twenty-five names of that committee in Princess Anne in 1774-'75 are found among the vestry and officers of the church.

But not only was the whole country distracted and absorbed by the disturbances of the Revolution, but the men who were its avowed promoters, felt that there was much growing out of the connection between the Church and the State, which must needs be modified by the Revolution which they were advocating. It was at this period also that the Church was violently attacked by the Dissenters in Virginia, who were Revolutionists, not only as concerned civil questions, but still more violently in their hatred and opposition to the Church. They very naturally took advantage of the disturbances incident to the Revolution and of the difficulties growing out of the connection between the Church and the State, which difficulties the leaders of the Revolution, who were themselves Churchmen, were contending with and seeking to solve in the way which would involve least disturbance and loss to the religious interests of the country.

The Dissenters, however, were not at all concerned to avoid disturbance, but rather courted it; not to prevent any loss that might befall the Church, but did all in their power to destroy it; and by agitation and opposition in the parishes, as well as by appeals with which they flooded the Convention of the patriots, the large majority of whom were Churchmen, they hampered and weakened the influence of the Church in all directions, little regarding the invaluable work that the Church had done for the moral and religious civilization of the land, under unspeakable difficulties, from the very foundations of the country.

The weak point in the Church system in Virginia from the first, consisted in the fact that, while it was an Episcopal Church, it was at once without a Bishop and dependent upon an uncertain and scant supply of clergy. Naturally it fell into the hands of the vestries, and the records of the work of the vestries show what in the circumstances

must be regarded as admirable faithfulness and efficiency on the part of these laymen. Especially do the records show devotion to the Church of their fathers, and a genuine effort to advance the moral and spiritual welfare of the country; but they worked as laymen, and their work was rarely balanced or sustained by sufficient clerical force. Their duties were manifold, covering the work of a number of salaried officials in our present county system, and this work they did without other compensation than the honor and satisfaction of serving the community. But the most marked characteristic of a Virginia vestry was the jealousy with which these men regarded their rights and liberties. They resented, and generally successfully, everything that they regarded as an encroachment upon their rights, whether made by the local parson, whom they generally managed to keep quite at their mercy, or by the Bishop's commissary, or by the Governor, or even if it was a decision fortified by the Attorney-General of the English Crown.

This spirit of independence which they had cultivated for many a year, was now bringing fruit in the Revolution; and they were more absorbed in the question of civil liberty than in any other. It is not surprising, therefore, that the set of men in Virginia, who composed, at once, the vestries in their several parishes, and who were also the magistrates, justices, burgesses, and from whom the Council Board of the Commonwealth was taken, were found in those days of political upheaval to be somewhat neglectful of what they regarded as the minor matters of the parish. Thus it was that for two full years after 1780 there was no vestry meeting in Princess Anne. This was complained of to the General Assembly, and in May, 1783, an act was passed dissolving the vestry of Lynnhaven, and ordering the election of another vestry. The sheriff acted as directed by the Assembly, and on November 7, 1783, made return of the new vestry, which consisted of twelve men, all but two or three of them vestrymen of the past, so that the affairs of the parish were still committed by the freeholders to the old hands.

The same Assembly which dissolved the vestry of Lynnhaven parish in 1783 established Kempsville, in Princess Anne county, to be a town.

In October, 1784, the General Assembly passed an act by which the minister and vestry of any parish became a corporation, or in the absence of a minister the vestry became incorporate. This act was to go into effect on Monday in Easter Week, being March 28, 1785, on which day all existing vestries were declared dissolved, and new vestries

ordered to be elected on that Easter Monday, 1785, or else on the next fair day, in case that proved a foul day.

It may be noted that the same General Assembly of 1784 made it lawful for an ordained minister of any Christian society whatever to celebrate lawful marriages in Virginia, provided such minister received the license of the county so to do. And for even the Quakers and Menonites to solemnize their own marriages, either with or without a ceremony, only provided it was done publicly. This Assembly also declared certain marriages to be legal, which had been performed by laymen in the absence of any minister, or by others who had no legal right to perform marriages. So the Church parson was not nearly so essential after 1784 as he had been.

Acting in accord with this direction of the Assembly, an election for vestry to take place on Monday in Easter Week, 1785, was advertised. When this meeting was approaching, the vestry, which had been elected in Lynnhaven, in 1783, employed the Reverend Charles Pettigrew to be minister of the parish and teacher of the Dickson Free School, telling him of the election of a new vestry, which was to take place on the 28th of March on this same month. Mr. Pettigrew accepted, but did not come in time to fulfil his engagement, and was not accepted as minister.

The new vestry, under the act of its corporation, was elected on April 14, 1785, and subscribed to be conformable to the doctrine, discipline and worship of the Protestant Episcopal Church. All of them were old vestrymen. As the property now became incorporated in their own hands, the following account of the parish was recorded and a copy ordered to be sent to the next County Court.

An Account of Property Belonging to Lynnhaven Parish, April 14, 1785:

About 200 acres of land as a glebe, with an old dwelling-house and a few outhouses, all in bad order; about 50 acres of land, with an old house built for the reception of the poor and a kitchen, both wanting repair.

Belonging to the Mother Church: A large silver tankard and a silver salver; a cup washed with gold; three pewter plates; one pulpit cloth and broadcloth covering for the Communion Table; three sets of Secker's sermons, seven volumes each; volume of Tillotson's sermons; three good Bibles and two old ditto; three Common Prayer books, large.

Belonging to the Eastern Shore Chapel: A silver tankard; a silver

cup and a small silver salver; three pewter plates and one pewter basin; one draper table-cloth and one napkin for the Communion Table.

Belonging to Pungo Chapel: A pewter tankard, two glass tumblers, two pewter plates, one table-cloth and two napkins for the Communion Table, a few old cushions at the mother church and the Eastern Shore chapel.

Revenue: Rent of glebe land in 1785, £8; rent of parish land in 1785, £7, 5.

ANTHONY WALKE,
JOHN ACKISS,
EDWD. HACK MOSELEY,
JAMES HENLEY,
JOHN CORNICK,
JOEL CORNICK,
FRANCIS LAND.

On May 6th, 1785, the Reverend James Simpson was inducted minister of the parish and appointed master of the Dickson Free School.

The Rev. Mr. Simpson and Mr. Anthony Walke were appointed delegates to the First Episcopal Convention, which met that same month in Richmond. Mr. Simpson attended, but Mr. Walke's name does not appear among the delegates in attendance.

This same year—1785—is notable because in October the General Assembly passed its great act for establishing religious freedom. After a noble preamble, that act which was drawn up by Churchmen reads as follows:

"II. Be it enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief, but that all men shall be free to profess, and by argument to maintain, their opinion in matters of religion, that the same shall in no wise deminish, enlarge, or affect their civil capacities."

The large majority of the House which passed this action were vestrymen of the Church. And in the Episcopal Convention which met in Richmond in May, 1785, appeared the names of many distinguished patriots of the Revolution, the Convention being presided over in its first meeting by Carter Braxton, a signer of the Declaration of Independence.

Returning to Lynnhaven Parish: although the connection between the Church and the State was now almost wholly broken, the vestry are still found charged by the County Court with the important duty of processioning the lands in the precincts of the county, and many entries in their records indicate their active interest in the affairs of the Church in this year, 1785.

Among other steps, they ordered account to be made of the members of the Episcopal Church in the parish above the age of sixteen, with a view to providing, through subscriptions, a due financial support of the parish.

In closing the connection between the Church and the State, the vestry ordered their wardens to make a statement of their accounts to the overseers of the poor, which was done in 1786; and the transition period is noted in the form in which the vestrymen signed their next act qualifying as vestrymen, which was as follows:

"At a meeting held at Kempsville the 27 December, 1787, we, the underwritten, having been fairly elected vestrymen and trustees according to an act of assembly, as well as an ordinance of the Convention of the Protestant Episcopal Church, held in Richmond on the 16 day of May, 1787, do agree to be for ever conformable to the doctrine, discipline and worship of the said Episcopal Church, and to use all rational and just means in our power to advance the true interest thereof." Then follow the names of the vestrymen.

On December 27, 1787, the Reverend J. Simpson "agreed to resign his office of Lynnhaven Parish on the sixth day of May, 1788, when an election of minister shall be held."

Mr. Simpson, being an inducted minister, could not be forced to resign without due process; he therefore "agreed to resign," and in doing so, he said that three years of experience had proven to him that the emoluments of the said parish were not adequate to the trouble. It appears, however, that one of the gentlemen of the parish, Mr. Anthony Walke, was looking forward to the ministry and to being called to the parish, which may well have influenced the action of Mr. Simpson. Accordingly, on the 29th of March, 1788, Mr. Anthony Walke was formally recommended to the Right Reverend William White, Bishop of Pennsylvania, to receive orders, and on July the 3d, 1788, Mr. Walke, having been in the meantime ordained (the record does not say whether he was ordained both deacon and priest, but only that he had returned to the parish and desired to be inducted), was inducted minister of the parish.

Four years later, while Mr. Walke was still minister of the parish, the following interesting declaration was made by one John McClennan, a Romanist, who desired to enter the Episcopal Church.

DECLARATION OF JOHN M'CLENNAN, FROM IRELAND.

"I John McClennan having been educated in the Principles of the Roman Church and having been convinced that, since the Rise of the Pope's temporal Power, the members of the said Church have been cruelly imposed upon by their Priests, who vainly pretended that they could grant Absolution for Sin, and Dispensations for Sums of money, thus usurping an Authority over the Consciences of Men, and who have supported the Doctrine of the real Presence at the Administration of the Eucharist, do now solemnly abjure the Supremacy of the Pope, and hereby renounce all the superstitions of the Church of Rome and declare that I will be a member of the reformed Church, holding the Faith of a Protestant from this Day, being the 22 of July 1792."

"This is to certify that the above Declaration was publickly, made by John McClennan at the Altar, in the Eastern Shore Chapel, of the Parish of Lynnhaven and County of Princess Anne, on Sunday the 22d of July Anno Domini 1792

ANTHONY WALKE, Minr."

On October 10th, 1800, the Reverend Anthony Walke resigned the parish, and on the 1st November the Reverend Cornelius Calvert was inducted as minister of this parish.

Until July, 1797, the vestry held unquestioned right to the Dickson donation. In that year the question to their right was raised, possibly by the dissenting element in the county, who were pressing in many directions to obtain possession of Church property, or it may be by some heirs, relatives of Mr. Dickson. In December, 1800, the vestry took council of John Wickham, Esq., the distinguished lawyer of Richmond, who advised them that, in his opinion, the vestry could, with perfect safety to themselves and with propriety, continue the direction of the charity as hitherto, and no person had any right to disturb in this duty.

That if they were obstructed in the management of the property a court of chancery might interfere and appoint other trustees, and that, in view of the testator's will, he thought that the vestry would be reappointed.

Lastly, he declared that the heirs of Mr. Dickson could certainly not

support a claim to the land whether under the management of the vestry or not.

At this time not only had the right of the church to the Dickson donation been questioned, but in July, 1801, it was found that certain dissenters were seeking to force an entry into and take possession of one of the churches.

The Reverend George Holston was put in charge of the free school in 1803, and in August of the same year he was inducted minister of the parish.

As late as April, 1813, the vestry and trustees of the parish were still in lawful possession of the Dickson Free School property, but had become involved in a troublesome suit with some of Mr. Dickson's relatives in Scotland.

After this date there is a gap in the record of the vestry covering eight years and six months—the next record is of a general meeting of the members of the parish in November, 1821. The parish had suffered much, both by neglect and otherwise, in this interval. At this meeting Mr. Thurmer Hoggard was chairman, a vestry was elected, and the Reverend Mr. Prout was called to be minister of the parish, at a salary of $500, and soon afterwards took charge.

In March, 1822, the vestry ordered the Donation church and the Eastern Shore chapel to be put in repair, which was done at once, at a cost of $386.

In 1824 delegates were elected to the Episcopal Council, and also Pungo chapel was ordered to be repaired. Mr. Prout left the parish in 1824, and the Reverend Mark L. Chevers was employed to give some services.

In 1825 the church was again destitute of services, and the Reverend John H. Wingfield was employed, and after him the following ministers served the parish on and after the dates given with their names:

The Reverend David M. Fackler, 1838; Rev. B. F. Miller, occasional services, 1841; Rev. John G. Hull, 1842; Rev. Henry C. Lay, 1846; Rev. Edmund Withers, 1847; Rev. Lewis Walke, 1848; Rev. Robert Gatewood, 1865; Rev. A. A. McDonough, 1873; Rev. E. A. Penick, 1877; Rev. C. B. Bryan, 1878; Rev. C. J. McCollough, 1881; Rev. Richard Anderson, 1883; Rev. W. R. Savage, 1884; A. W. Anson, 1891.

In 1895 the eastern half of the parish, containing the Eastern Shore chapel, was set off as a separate parish. The following ministers continued to serve one or both of the parishes: Rev. W. R. Savage,

1895; Rev. W. F. Morrison, 1896; Rev. Henry L. Lancaster, 1898; Rev. J. E. Wales, 1898; Rev. Frank Stringfellow, 1906.

After the final declension of the old Donation church, which suffered much from the isolation of its position, that congregation built a church called Emmanuel church, about 1850, in Kempsville.

Of recent years many members of the Episcopal Church have removed from the county to live in Norfolk. On the other hand, quite a settlement of Church people have gathered at Virginia Beach, where a convenient chapel has been erected. Through the efforts of the Reverend Mr. Savage, a chapel was built for the benefit of the life-saving crew on the shore at and below Virginia Beach, and thus, while weakened at some points, the Church has been strengthened in others, and still has an abiding hold upon the hearts of the people of Princess Anne county. Certainly no one building in the county is so generally revered as is the old Eastern Shore chapel, and it is pleasant to hear from its present minister, the Reverend Mr. Wales, that the church is in an encouraging and growing condition. The western end of the county has suffered more on account of its nearness to Norfolk, but it is blessed in a faithful company of workers and in the devoted service of one who, while not a clergyman, has for years done a minister's work in all things that were within his power, Mr. R. J. Alfriend, of Norfolk.

These parishes still retain their beautiful communion vessels. Those which formerly belonged to the old Donation and the churches which preceded it now belong to Emmanuel church, Kempsville. The cup is marked with the date letter for 1705, the paten, which was the gift of Maximilian Boush, and bears his arms, has the date letter for 1711, and the flagon, the date letter for 1716. These pieces, with the old Vestry Book, dating from 1723, have long been in the keeping of the Hoggard family at Poplar Hall, on Broad Creek. The Communion vessels of the Eastern Shore chapel, consisting of a handsome cup, paten and flagon, all bear the date letter of 1759.

BLANDFORD CHURCH, BRISTOL PARISH, VIRGINIA.

("THE BRICK CHURCH ON WELLS'S HILL")

BY CHURCHILL GIBSON CHAMBERLAYNE, PH. D.

THE General Assembly of Virginia at the session of March, 1642-'43, enacted that "for the conveniency of the inhabitants on both sides of Appomattock River being farr remote from the parish church of the said plantation upon Appomattock be bounded into a parish by themselves as followeth, to begin at Causon's ffeild within the mouth of Appomattock River on the eastward side, and at Powell's Creek on the westward side of the river, and so to extend up the river to the falls on both sides, and the said parish to be called by the name of Bristol. (Hening's "Statutes at Large," Vol. I., p. 251). This was the genesis of Bristol Parish.

At the same session of the General Assembly a Church-government's Act was passed, one of whose provisions was "That there be a true & perfect register kept in a booke . . . . of all weddings, christenings & burialls and that the clerke of every parish shall present to the commander of every monethly court a list of all weddings, christenings & burialls within their parish the present moneth." If, in compliance with this enactment, Bristol Parish did from the beginning possess such a "booke," it must have disappeared a long time ago; absolutely no trace of it remains to-day. With it, and the companion Vestry Book—if any such ever existed—were lost the records of the first seventy-seven years of the parish's history. But for the period beginning with the year 1720 and coming down to the present time the contemporary sources for a history of the parish are ample. To these original sources, and to one or two works, like Slaughter's "History of Bristol Parish" and Bishop Meade's "Old Churches, Ministers, and Families of Virginia," based in part upon them, reference will be made from time to time during the course of this article.

In the year 1720 Bristol Parish contained about a thousand square miles. It lay along the Appomattox river on both sides, extending westward forty miles from the junction of the Appomattox with the James. There were 848 tithables in the parish, and two places of wor-

ship, a church and a chapel. (See Perry's "Papers Relating to the History of the Church in Virginia, A. D. 1650-1776," pp. 266-268. *Queries of the Lord Bishop of London, answered by George Robertson, Minister of Bristol Parish;* also "The Vestry Book and Register of Bristol Parish, Virginia, 1720-1789," pp. 3-4.)

In regard to the situation of the Church, there has been some diversity of opinion. Bishop Meade says ("Old Churches," etc., Vol. I., p. 439): "Within the bounds of this parish," i. e., Bristol, "was the old settlement of Sir Thomas Dale, in 1611, called Bermuda Hundred, at the junction of James River and Appomattox. Settlements were from time to time, formed along the river up to the Falls, where is now the town of Petersburg. The mother or parish church was at Bermuda Hundred, opposite to City Point, and it was desirable to organize a parish and provide for those who were settling higher up the Appomattox or Bristol River. That the mother church was at this place is evident from an early entry in the vestry book, where, for the first and only time, the mother church is mentioned; and there in connection with the ferry at the Point (City Point) which is directed to be kept in good order for persons, on Sunday, going over to the 'mother-church' called, in the Act of Assembly, the Parish Church."

According to Bishop Meade, then, the mother church of Bristol Parish was at Bermuda Hundred. Was this the case? Let us examine first his own testimony. That examination discovers errors of fact in his account. Bermuda Hundred was never within the bounds of Bristol Parish. The parish church referred to in the Act of Assembly was not the "mother church" of which occasional mention is made in the Bristol Parish Vestry Book dating from 1720. At the time that Act was passed (i. e., March, 1642-'43), Bristol Parish was not in existence, and the parish church therein referred to was of course the church of that older parish of which the territory on Appomattox river, to be cut off and made into the new parish of Bristol, was the outlying portion. Whether the parish church mentioned in the Act of Assembly of 1642-'43 was situated at Bermuda Hundred or not is a matter which does not concern us. That it was not the "mother-church" of Bristol Parish referred to in the vestry book, is certain. In his endeavor to confirm his argument by an appeal to the vestry book Bishop Meade falls into numerous errors. The mother church is mentioned in the Vestry Book not once only, but several times, though not always, under that name—never, however, in connection with the ferry at City Point, "which is directed to be kept in good order."

The following entry in the Vestry Book (printed volume, page 59, manuscript volume p. 42), under date of October 21st, 1731, is the one to which Bishop Meade refers: "Order'd that a Ferry be Keept at the Point and that it be attended when the sermon is at the Mother Church and that the Min'r pass when he hath Occation." It is to be noted that this entry was made eighty-eight years after the establishment of Bristol Parish, and eleven years after the first entry in the book, that there is nothing said in it about *the* Ferry being kept in good order; but merely that *a* Ferry be kept—proof positive that at this place no ferry had previously been operated—and that the place itself is referred to as *the Point* simply, not as City Point. Bishop Meade's theory in regard to the location of the mother church of Bristol Parish is untenable.

Where, then, was the Mother Church situated? First, let the records speak for themselves. In the Vestry Book under date of November 10th, 1726, there is the following entry: "It is ord'red that henry tatam be Clerk for the ferry Church and Chapell and y't he be Allow'd two thousand pounds of tob'co by the parrish P'r annum." Again under date of November 16th, 1727, the following: "To henry tatam Clerk of the Mother Church and ferry Chapple." These two entries taken in connection with the following, under date of October 21st, 1731: "Ordier'd that a Ferry be Keept at the Point and that it be attended when the sermon is at the Mother Church and that the Min'r pass when he hath Occation," make so much at least plain, that the Mother Church and the Ferry Chapel were on opposite sides of the river, and that the two places of worship were not so far apart as to prevent one man's acting in the capacity of clerk at both of them.

The question now is, Where was "the Point" where, in the year 1731, a ferry was ordered to be kept? That it was not at the place now known as City Point has been already shown. There must have been ferries at City Point as far back as a hundred years before 1731, and we know from the Vestry Book that as early as 1720 there was a ferry still higher up the river, at Conjurer's Neck, between City Point and the falls, kept by Mrs. Elizabeth Kennon. With every year the population moved farther and farther toward the west, and keeping pace with the movement in the population, ferries were continually being established higher and higher up the rivers. Everything, then, tends to confirm the supposition that "the Point" referred to in the minutes of the vestry meeting held Oct. 21, 1731, was Peter's Point, afterwards Petersburg, at the falls

of the Appomattox. If any doubt remained as to its truth, it would seem to be set at rest by the following independent witness, taken from Col. Wm. Byrd's diary of his "Journey to the Land of Eden," in the year 1733: "When we got home, we laid the foundation of two large Citys. One at Shaco's, to be called Richmond, and the other at the point of Appomattuck River, to be nam'd Petersburg." ("The Writings of 'Col. William Byrd, of Westover in Virginia, Esqr.' Edited by John Spencer Bassett, New York, 1901.)

The records, finally, do not leave one in doubt as to which church was on the north, and which on the south side of the river. By act of the Assembly, Bristol Parish lost, in the year 1735, all that part of its territory lying *north* of the Appomattox. After that year the Vestry Book makes no further mention of the mother church, while references to the Ferry Chapel are as frequent as ever. A thorough knowledge of the existing records, then, tends to confirm Dr. Slaughter's opinion, held in opposition to Bishop Meade, that the indications that point to old "Wood's Church," five miles from Petersburg, in Chesterfiedd county, built in 1707, as the mother church referred to in the Vestry Book of Bristol Parish.

The site of the Chapel, or Ferry Chaple, as it is frequently called in the Vestry Book, has never been a matter of serious investigation. Bishop Meade erroneously supposed that it "stood near the falls, and not far from the old Blandford church, which took its place in the year 1737 or 1738." (Bishop Meade's "Old Churches," etc., Vol. I., p. 439). But, as has been shown, the ferry at "the Point," that is at what is now Petersburg, was not established until 1731, while the Ferry Chapel was being used as a place of worship in 1720, and doubtless it had been in existence for some time when the first entries in the Vestry Book were written. The ferry from which the Chapel took its name, and hence at, or near which it was situated, was without the least shadow of a doubt that kept by Mrs. Elizabeth Kennon, who lived at Conjurer's Neck (the Brick House) in what was then Henrico, now Chesterfield, county, on the Appomattox River, between City Point and the falls. The Chapel was located on the south side of the river in Prince George County.

During the fourteen years between 1720 and 1734 the number of tithables in Bristol Parish more than doubled. In the latter year there were returned 2084. The places of worship too had increased from two to five. Besides the mother church and the Ferry

Chapel there were now chapels on Namozine, Sapponey, and Flat Creeks, all south of the Appomattox.

Some time during the session of 1734 the General Assembly of Virginia passed an act creating the parish of Raleigh, and another creating the parish of Dale. The former act was to go into effect on March 25th, 1735, the latter, on May 31st of the same year. The creation of these new parishes very much reduced the area of Bristol. The number of tithables, too, which in the meantime had increased to 2,305, was cut down to 1,349. Of the five places of worship formerly in the parish only two were left, the Ferry Chapel, and the chapel on Sapponey Creek, both frame buildings, the former being in a half-ruinous condition.

The passage of the acts in regard to Raleigh and Dale parishes placed the vestry of Bristol in an embarrassing situation. Before that time, namely, at a vestry meeting held March 11th, 1733, it was "Ordred that a new Church be built of Brick on Wellses Hill for the Conveniency of this Parish Sixty foot long and twenty-five foot Wide in the Clear Eighteen foot Pitch with Compass Sealing and Compass windows the Isle Eight foot wide Laid with portland stone or Bristol marble Sash Glass Covered first with Inch Plank Ciphir'd and a Coat of hart Cipruss or pine Shingles ¾ of an inch thick at the lower End nailed on foalding Shuttors of windscut for the windows"

In November of the next year (i. e., 1734,) in spite of the fact that in the meantime the creation of the two new parishes had been determined upon by the General Assembly, it was ordered "that Colo Robert Bolling, Capt William Stark and Majr William Poythres agree with workmen for Building a new Church according to the former Order made March ye 11th 1733." At the laying of the levies for that year 25,000 pounds of tobacco was levied toward building the new church. This caused trouble, for those tithables whose affiliation with Bristol parish was to come to an end in March and May, 1735, objected to being made to contribute toward the building of a church with which they would never have any official connection. An echo of the protest they made is heard from Williamsburg. At a vestry meeting held on August 12th, 1735, it was ordered "In Obedience to the Governors order that the Church warden do desire the workmen to delay going forward with the

building the Church on Well's Hill till the Governors pleasure is further known."

Evidently the Governor's prohibition was soon removed, for at the next vestry meeting, held at the Ferry Chapel September 15th, 1735, it was ordered "That the Church wardens pay the remaining part of the Parish Money in their hands to Colo Thomas Ravenscroft upon his giving bond to compleat the Church upon Well's Hill pursuant to agreemt made May 4th 1735 Between himself and members of this Vestry appointed for that purpose." The agreement referred to in this order appears in the Vestry Book, pages 72 & 73, as follows:

"Order'd that a Church be built of Brick on Wellses Hill to be 60 foot by 25 foot in the Clear and 15 foot to the spring of the Arch from the floor which is to be at least 18 Inches above the highest part of the ground 3 Bricks thick to the water table and 2½ after wards to the plate, the roof to be fram'd according to a Scheme now before us, the Isle to be 6 foot wide Lay'd with white Bristol Stone, galerey at the west end as long as the peer will admitt a window in the same as big as the pitch will admit. 7 windows in the body of the Church of Suitable dimensions glaz'd with sash glass the floors to be well lay'd with good Inch & ¼ plank the Pews to be fram'd the fronts rais'd pannil & ¼ round with a decent pulpit and type a decent rail and Ballistor round the altar place and a table suitable thereto as usual, the roof to be first cover'd with plank and shingled on that with good Cypress Hart Shingles Cornice Eves large board eves and Suitable doors as usual the whole to be done strong and workmanlike in the best plain manner to be finished by the last of July 1737. Stone Steps to each door Suitable.

Colo Thomas Ravenscroft has agreed to build the above Church for £485 Curr't Money to be paid at three Several payments."

Col. Ravenscroft must have kept his agreement to the letter for it appears from the parish records that a meeting of the Vestry took place at the "Brick Church on Well's Hill" August 13th, 1737. This is the building locally known to-day as Old Blandford Church.

Upon the completion of the new church, the Ferry Chapel was abandoned. No further reference to it is to be found in the Vestry Book. The parish still had but two places of worship, the Brick Church on Well's Hill, and Sapponey Chapel. But the number of tith-

Old Blandford Church, Petersburg, Va.

ables in the parish continuing to increase, it was found necessary to put up too more chapels, the one, for the convenience of the inhabitants in the lower part of the parish, on Jones' Hole Creek, the other on Hatcher's Run.

In the meanwhile, during the year 1739, or early in 1740, the Rev. George Robertson, who had been minister of the parish since 1694, died, and the Vestry proceeded to take steps to secure another minister. Their first choice was an unfortunate one, as the records sufficiently show. We will let them speak for themselves.

"At a Vestry held at the Brick Church on Wells's Hill May 26th, 1740.

Present. Colo Robert Bolling, Capt Wm. Stark, Capt Peter Jones, Mr. John Banister, Majr Wm. Poythress, Capt Willm Hamlin, Mr. Theo. Feild, Mr Theok Bland, Capt Charles Fisher.

Order'd That Mr. Richard Heartswel be received Minister of this Parish dureing the approbation of the Vestry he haveing agreed to accept thereof on these terms."

"At a Vestry held at the Brick Church on Wells's Hill May 27th 1740.

Present. Colo Robert Bolling, Capt Wm Stark, Mr. Theo. Feild, Capt. Charles Fisher, Majr Wm. Poythress, Mr. Theok Bland, Capt Peter Jones.

Mr. Richard Heartswel haveing in company with Several of the Vestry yesterday Evening declared that he did not understand the order of Vestry that day made for receiving him as Minister of this Parish on the Terms therein mentioned altno entered in his presence & with his approbation & now insisting on Twenty Pounds p Ann in lieu of a Glebe which he with some warmth, said he thought he merrited; & without such Allowance would not stay, thereupon the Church wardens conviend this Vestry who upon the representation of the matter by several of their own Members, Orders that the said Richard Heartswel be discharged as Minister of this Parish on the Terms by him & the Vestry agreed to on the 26th Instant or on any other whatsoever.

Test John Woobank Clk Vestry"

In this connection the following extract from a letter of the Rev. James Blair, Commissary, at Williamsburg, to the Bishop of London, dated May 29, 1740, will be of interest: "There is a clergyman, one Mr. Richard Hartwol came into this country from Liverpool about a year ago, only in Deacon's orders. He was ordained by Joseph,

Bishop of Rochester, Sept. 21, 1735. He brought no letters of recommendation, and came very unprovided of books or anything else. The Governor befriending him, he preached in several churches, & has a taking way of delivery, but no parish seems desirous to have him for a minister chiefly because he is not capable of administering the sacrament of the Lord's supper, which they are very pressing for, especially on their death-beds. The Governor has very lately recommended him to some gentlemen of that parish which was Mr. Robertson's, and he is gone thither, but as I hear, meets with great opposition. I want your Lordship's directions about him for I am somewhat diffident of his character in England, by reason of his coming away so suddenly and abruptly, and that he has been so long since he was Deacon without receiving Priest's orders, and seems averse to repairing to England for compleat orders." (Perry's "Papers Relating to the History of the Church in Virginia 1650-1776" pp. 362-3.)

That is the last word that history has to say of the Rev. Richard Heartswel in connection with Bristol Parish. The Vestry finally secured the services of the Rev. Robert Fergusson, who remained minister of the parish until his death in 1749.

In the year 1742 Bristol Parish was divided (Hening's "Statutes at Large," Vol. V., p. 212). At the time of the division there were 1,668 tithables in the parish. With the formation of the new parish (Bath) Bristol parish lost 897 tithables and two out of the four churches. The Brick Church and the chapel on Jones Hole Creek remained to Bristol. Sapponey and Hatcher's Run Chapels went to Bath parish. Out of this division and the expenses incident thereto arose a dispute between the two parishes which lasted until 1745.

In March, 1750, Rev. Eleazer Robertson was appointed minister of the parish "for Twelve Months on Tryal" as the Vestry Book expresses it. Evidently his "Tryal" proved satisfactory to all parties, for at the Vestry meeting in March, 1751, he was regularly received as minister of the parish.

Either the eloquence of Mr. Robertson's discourses or the natural growth of the parish—there were now 1081 tythables—was responsible for the following order of the Vestry made June 22nd, 1752: "That an Addition be made on the South Side the Brick

Church, Thirty feet by Twenty five in the Clear and fifteen feet from the Spring of the Arch to the Floor which is to be the same height with the present Church three Bricks thick to the Water Table and two and a half thick to the plate, the Roofe to be Framed as the present Roofe, the Isle Six Feet wide laid with white Bristol Stone. Two windows of the Same dimentions as the present on Each Side of the Addition, and Glazed with Sash Glass, the Floor to be laid with Inch and Quarter heart plank, the pews to be Framed as those now in the Church, the Roofe to be first Covered with plank and Shingled on that with Good Cypress heart Shingles, a Cornish the Same as the present, Square Ceiling, a Door in the South End of the Addition, the present South Door to be shut up, and another Window and a pew Added in its place. The whole to be done Strong, and workmanlike in the Best plain manner, to be finished by the First day of July 1754. Also the Church to be walled in with a Brick Wall of one and a half Brick thick Five Foot from the highest part of the Ground to the Top of the Copeing, Length from East to West One hundred and Sixty Feet, from North to South One hundred and Forty Feet in the Clear, One Gate at the West End and One on the South Side the Church and the Church Wardens are to give publick Notice when it is to be Let." In November of the same year the Vestry ordered "that the Addition to the Church be built on the North side thereof. This day being the day Advertized in the Virginia Gazette for Letting the Addition to the Church, and Walling it in, Collo Ricnard Bland being the Lowest Bidder agrees to do it for four hundred pounds Current money." Originally the church had been a simple rectangular building, sixty feet by twenty-five facing east and west. The addition above referred to made a radical change in its appearance. Its form was now that of a squat T shaped cross. From the completion of this addition—it was not finished until the year 1764—until the abandonment of the building the Brick Church remained practically unaltered.

The Rev. Eleazer Robertson left Bristol parish in 1753. It was during the incumbency of his successor Rev Thomas Wilkinson, that the matter of a poor-house for the three parishes of Bristol, Martins Brandon, and Bath began to be agitated. The first action in regard to this business was taken at a Vestry meeting held November 27th, 1755. It culminated in December of the year fol-

lowing in the appointment of a committee, consisting of Messrs. Stephen Dewey, Alexander Bolling, Theoderick Bland, and William Eaton, to "meet the persons appointed by the Vestry's of Brandon & Bath Parishes to agree in settleing the Terms of the Poors House." The result of the conference held by the representatives of the three parishes was embodied in the following report taken from the record of the minutes of the vestry meeting held at the Brick Church February 23rd, 1757:

"At a meeting of the members appointed by the Respective Parishes of Bristol, Martins brandon and Bath as a Committee to Consider of the best and most proper method for Building a Poors House at the Joint Expence of the said Parishes—

It is the opinion of this Committee that a Convenient House ought to be Rented for Entertaining the poor of the said Parishes, if to be had. But if not, that then Land ought to be bought & Convenient Houses to be built for the joint use of the said Parishes in proportion to the number of Tithables in each of the said Parishes. This Committee having taken under their most serious Consideration the unhappy and indeed miserable Circumstances of the many poor Orphans and other poor Children, Inhabitants of the said Parishes whose parents are utterly unable to give them any Education and being desirous to render the said House as Beneficial as possable & that such poor Children should be brought up in a Religious, Virtuous & Industrious Course of Life so as to become useful members of the Community, Have Resolved earnestly to recommend it to their Respective Vestries that they should join in a petition to the General Assembly to procure an Act to enable the said Parishes to erect a FREE SCHOOL for Educating the poor Children of the said Parishes in Reading, Writing and Arithmetic at the joint Expence of the said Parishes, and Uniting the same to the said Poorshouse Under such Rules, Orders and Directions as shall be most just and proper for perfecting so useful and Charitable a Work, And in Order to facilitate the obtaining such Act to propose that the said Vestries should unite in opening Subscriptions that the Rich & Opulent & all other well disposed people may have an opportunity of Contributing towards so pious a design out of that STORE which the FATHER of Bounties hath bestowed on them.

It is the opinion of this Committee that Four of the Members of each of the said Vestries ought to be appointed as a Committee to

Petition the General Assembly in the name and on behalf of the said Vestries in Order to obtain such Act as aforesaid And also to put the said resolutions into Execution.

It is the opinion of this Committee that these Resolutions be Communicated to the respective Vestries as soon as possable for approbation or Descent.

Signed According to the Directions of the Committee By
Jany 19th, 1757. RICHARD BLAND."

In spite of this very excellent report nothing seems to have come of the Poor-house plan. At the Vestry meeting held November 15th, 1757, it was ordered "That the Churchwardens at the most Convenient place put up the poor of this Parish to the lowest Bidder."

If the Vestry of Bristol Parish proved incompetent to influence legislation in the matter of providing for the poor, they showed a very commendable and fairly successful zeal in the suppression of vice. The credit side of the parish's yearly balance sheet exhibits frequent entries like the following:

"By Richd Harrison & Rd Harrison Junr and Peter Aldridge for profane swearing 5/Each ..... 15.
"By mary Jones fine for a bastard child pd by Nat Rains..... £2:10.
"By a fine from Tho. Whitmour for Profaning the Sabbath Day. 5.
"By Henry Delony Gaming fine..... £5:
"By Cash Recd of Richd Booker A fine of Some Person Sold Oats by false measure at ye Bridge..... £1:"

That the vestry was disposed to class non-church going among the vices to be rooted out appears from the following credit entry in the balance-sheet for the year 1754:

"By 3 fines for not going to Church..... 15/"

As Thomas Whitmour's fine for Profaning the Sabbath Day was 5 shillings, it is probable thaat the profanation of which he was found guilty was that of absenting himself from divine service.

On November 22d, 1762, the Rev. Thomas Wilkerson resigned the parish. The same day he was succeeded by Rev. William Harrison. The first twelve years or so of Mr. Harrison's incumbency seem to have been uneventful enough; then came the troublous times of the war with England. Under date of October 19th, 1775, occurs the following entry in the vestry book:

"Whereas, The callamitous State of the Country renders it Doubtfull

whether a Sufficient Sum Can be Collected from the people, for payment of the Parochial Debt, in Money. And by the Restrained Laid on Exports, By publick Consent, The Parishoners are Precluded of the Election which the Law Had Giveing them, in paying their Due's in Tobo or Money. It is Determined by Vestry That the Ministers Salary Shall be Estimated at One Hundred And Forty four Pound's, to be Collected as Nearly as Possible in Money Unless the prohibition on Exports Should be Removed, And in that Case the People to be at Liberty to pay in Tobo at Eighteen Shillings Per Hundred, In Lieu of Money, According to there Own Choice. And it's further to be Understood that the Revd Mr. Harrison shall wait for the Ballance, After the Collection is made, three Years without Interest, unless it should Please HEAVEN to Put an End before that time, To the Troubles of our Country, And then it is understood that the Encumben [t's] Salary shall be Demandable in the usual and 'accustomed way.' "

Poor Mr. Harrison! One is hardly surprised at finding the following entered on the minutes of a vestry meeting held February 4, 1780: "This day the Late Recter, the Revd. Mr. Harrison, wrote in his Resignation of his Cure of this Parish, which is accepted."

After lying vacant four years the parish secured the services of the Rev. John Cameron. He is the last minister of the parish of which the vestry book speaks, as he was still living and serving the parish in the capacity of rector when the closing entry of the volume was written. This was on April 18, 1789. Dr. Cameron resigned his charge in 1793, and was succeeded the next year by the Rev. Andrew Syme, who served Bristol parish faithfully for forty-five years.

He was the last rector of the parish that regularly held services and preached in the Brick church, on Well's Hill. With him, then, the references in this article to the history of the parish, as such, may well end.

What remains of the history of the old church is soon told. After the Revolution the town of Blandford, which lies between Wells's Hill and the river, rapidly declined in importance as a tobacco port, while the new town of Petersburg, to the west, grew steadily. Between the years 1802 and 1808 the new St. Paul's church, Petersburg, was built. This sealed the fate of the old Brick church, on Wells's Hill, though for awhile services were still held within its walls alternately with the church in Petersburg and the outward church. Finally the services

at the Brick church were discontinued absolutely, and the old building was left alone in its glory. Thus abandoned, it gradually fell into ruins. Writing in 1879, a short while before the Brick church underwent its first "restoration," Dr. Slaughter says, quoting in part Charles Campbell: " 'Blandford is chiefly remarkable for the melancholy charm of a moss-velveted and ivy-embroidered, ante-Revolutionary church, (whose yard is the Petersburg cemetery), at present in the most picturesque place of dilapidation.' And we add that it is the pride of Petersburg, and the most attractive of all her historical surroundings. The pilgrim and the stranger who tarry but a night is sure to wend his way and pay his homage at this shrine. Time, too, in its revolvings, 'brings in other revenges.' The children, and the children's children, of the scattered worshippers who were baptized at this font or knelt at this shrine, when they have finished their course on earth, are borne back in solemn procession and laid in the bosom of old Mother Church, which invests her with a charm, in the eyes and hearts of the whole community."

A few years after the above was written it was found necessary, in order to preserve the ruins from utter destruction, to have the building re-roofed. The writer thinks that he is not mistaken in saying that this work was undertaken and paid for by the city of Petersburg. However much to be regretted, inasmuch as the new slate roof has given a rather incongruous air of smartness to the venerable building, these repairs done by the city were unavoidable.

Not so, however, the recent "restoration" of Old Blandford, through the efforts of the Ladies' Memorial Association, aided—one is tempted to say also, and abetted—by the Petersburg chapter of the Daughters of the Confederacy, by which this relic of the Colonial period has been converted into a Confederate memorial chapel. A monument of the early eighteenth century converted into a memorial of the events of 1861-'65—could no better way than this have been found to honor the Southern cause? It is always so, however. The past is ever being forgotten in the interests of the present, and history shows many such glaring instances of robbing Peter to pay Paul. But the day will come when the intelligent people of Petersburg will regret having allowed this piece of utter vandalism to be perpetrated.

A visit to Blandford church recalls many memories of the historic past. Here preached in days long gone by the ministers whose names have already been given; the Robertsons—George and Eleazar—Robert

Fergusson, Thomas Wilkerson, William Harrison, John Cameron and Andrew Syme. Occasionally, too, the walls of the old church rang with the voice of some famous divine like William Stith, the Virginia historian; Devereaux Jarratt, the stirring preacher of Bath parish, or George Whitfield, the great English evangelist. As one wanders about among the tombstones outside, stopping from time to time to decipher some half-obliterated inscription, the ancient glory of the church is brought vividly to the mind. Here worshipped with their families, in that to us dim pre-Revolutionary time, James Munford, William Poythress, Robert Bolling, Peter Jones, William Stark, Theophilus Field, Charles Fisher, Francis Poythress, William Hamlin, Theoderick Bland, David Walker, Thomas Short, Stephen Dewey, William Epes, George Smith, Samuel Gordon, James Murray, Hugh Miller, James Boisseau, Alexander Bolling, Anthony Walke, Thomas Williams, William Eaton, Roger Atkinson, George Nicholas, Sir William Skipwith, John Ruffin, John Bannister, Theoderick Bland, Jr., Nathaniel Raines, Nathaniel Harrison, William Call, Richard Taylor, Thomas and Joseph Jones and many others—truly an array of worthy names of which any Church might well be proud.

From the churchyard one sees about two miles off to the north the hills on the Chesterfield side of the river, from which Lafayette, in 1781, standing by his guns, must have watched the bombardment of the British in Petersburg—that bombardment that is said to have disturbed the last hours of the English General Phillips, as he lay dying in the house on East Hill. Tradition has it that the dead general was laid to rest in the southeast corner of Blandford churchyard.

Less than a mile away to the east and south are the remnants of the earthworks held by the Confederate forces during the memorable siege of Petersburg, which lasted from the 9th of June, 1864, to the 2d of April, 1865. The fighting was at times so near the church that the building itself and the surrounding tombstones did not escape entirely the rain of shot and shell directed against the town and its defenders. To this day bullets are not infrequently found in the cemetery, and, indeed, close up to the old churchyard wall.

It is scarcely necessary to add, in closing, that Blandford church, so rich in associations that appeal to cultivated minds, possesses a literature of its own, the natural outgrowth of the thoughts and emotions which it has itself inspired. One can do no more here than refer the reader to Dr. Slaughter's valuable "History of Bristol Parish," where the greater part of what is best in that literature may be found.

Abingdon Church, Gloucester County, Va.

ABINGDON CHURCH, GLOUCESTER COUNTY, VIRGINIA

BY THE REV. WILLIAM BYRD LEE, RECTOR.

"THE history of the Episcopal Church of Virginia has been, from the very beginning, a most interesting and eventful one beyond that of any other diocese in the Union." We refer the reader to Bishop Meade's "Old Churches and Families of Virginia," from which the foregoing quotation is made. In attempting to write articles on Ware and Abingdon Parishes and their churches, I am embarrassed by finding the county and church records almost wholly destroyed up to the year 1830. Many valuable documents were burned at Jamestown in 1676, when Nathaniel Bacon kindled the first fires of rebellion in the Colony. Again at Williamsburg, in 1776—the War of the Revolution—many precious documents were consumed by fire. In 1820 the clerk's office at Botetourt, which is now called Gloucester, the county's old seat, was burned with its contents. A further fire at Richmond, on April 2, 1865, destroyed all of Gloucester county records. As a precautionary step, Gloucester being in the lines of the enemy, the records had been carried to Richmond. A mutilated register of Abingdon Parish, from 1677 to 1761, and a like uninjured vestry book of Petsworth Parish, in that county, is all that remains from the fires prior to and including that of 1820. From these old books and other fragments of history we get a dim light of Colonial Church work in Gloucester, telling what our fathers did to perpetuate the religion of our Lord Jesus Christ, as the Church of England received and planted it in America.

In the absence of her burned and lost records, Gloucester points to the names and history of her families, to the character of their homes and family graveyards, to the remaining Colonial churches, Abingdon and Ware, and to remnants of foundations where Kingston and Petsworth churches and earlier old chapels stood when the State was almost a solid forest. These are monuments to the culture and piety of her people.

In 1608 Capt. John Smith, with his hardy followers, first visited what is now Gloucester county. It is here Pocahontas saved the life of

Smith. Here also our forefathers in the Church found the first fruits unto Christianity among the Indians, in the person of Pocahontas, the daughter of the Indian king. Her numerous offspring in Virginia and elsewhere occupy positions high in Church and State, and trace their ancestry beyond Jamestown even to Gloucester, when it was the seat of an Indian empire.

Weworocomico, the chief home of Powhatan, is distinctly located on the map of Captain John Smith, and also on the map of Tyndall, fixing the locality on Purton bay, York river, as the spot where Pocahontas saved the life of Smith.

In the food borne from Gloucester by Smith to the starving people at Jamestown, this county became, as it were, a foster-mother to the stricken colony.

Gloucester lies on the north side of York river, about fifteen miles from Jamestown. York river and York county were first called Pamunkey river and Pamunkey shire. Afterwards they bore the name of Charles river and Charles shire. (One of the original eight shires mentioned in Hen. Stat., Vol. I., page 224.)

In like manner the county bordering on the north side of York river, being once a part of York county, shared the names successively Pamunkey shire, Charles River shire, York county; and finally Gloucester. I mention these changes of names, which together with land grants, to be referred to, will throw light upon the genesis of Gloucester county and her parishes.

What is now called Gloucester Point, just across the York river from Yorktown, was first called Tyndall's Point. Subsequently it was called Gloucester Town, which name it bore up to about 1850. Like Yorktown, it has an imperishable history. Gloucester county was cut out of York county about 1651. Land grants were located in York county on the north side of York river until April, 1651. (See York County Land Book.) Prior to this date, between 1630 and 1644, a considerable white population had settled on the north side of York river. In the absence of history to the contrary, it is probable that public worship of God was first conducted in Gloucester at Tyndall's Point. When the geographical and other advantages of Gloucester became known to the English settlers, they were eager to avail themselves of them. The unusual extent and nature of its water front, the enduring wealth of its land, and the mild, salubrious climate have been well and long known. King Powhatan showed his wisdom by making his permanent home there. It was at a strategic locality.

A study of the long Gloucester water front and country back of Gloucester town, and also up and down York river shores develop some very interesting features and history that, very likely, controlled the direction of the first farmers' settlements outside of Gloucester town. The "War Path," or "Indian Road," well known in Gloucester, crossed York river at Page Rock, in order to reach the "Indian Field," the redman's settlement in York county. The "War Path" also ran northward from Shelly, in Gloucester, passing to the west within a few miles of the present site of Abingdon church, and on to within half a mile of where Ware church now stands; then onward to the Piankitank and Rappahannock rivers.

Shelly, about eight miles above Gloucester town, is noted for the great bank of oyster shells left there from Indian feasts in the long past. Timber Neck and Carter's Creek plantations are both close to Shelly, and like the latter place their waters are celebrated for oysters that could be easily taken and were abundant. The Indian needed shallow, quiet waters for oyster gathering. The red warrior would be slow to give up these delightful haunts of his ancestors, and to abandon the "war trail" that led to his neighbors' wigwams, south and north, in the kingdom of Powhatan. The ruins of what is known as Powhatan's chimney, on the east side of Timber Neck creek, and additional oyster shell mounds on the west side of Carter's creek, at Rosewell, indicate a long-standing and large Indian settlement upon these waters. Therefore it is not probable that the first settlers on Gloucester shores spread up the river. What is more likely, they settled eastward, on the shore line of York river and along Sarah's creek, and an arm of this river close to Gloucester town. Guinea, a very favorably protected peninsula about five miles long, is surrounded by wide waters on three sides, north, south and east. The west side is partly covered by Sarah's creek. This neck, cut off from the Indians, offered excellent pasturage all the year long on its extensive marshes for horses, cattle and hogs of the whites. The pines, wild myrtle and horse bushes protected the stock in bad weather. This peninsula, unique in its location and advantages, was doubtless, with Tyndall's Point, the earliest section of Gloucester settled by the whites. With few exceptions it has been the home of small farmers and fishermen. Ministers located in Kiskyacke Parish likely visited and administered to these hardy citizens, as Tyndall's Point was at first in that parish.

Abingdon church Colonial register preserves the names of many fam-

ilies that have lived in Guinea since 1677. Her people were among the earliest worshippers at Tyndall's Point and at Abingdon, and they probably came to church in their boats and a-foot in the early days. Later on the better conditioned drove in the carryall, sulky and stick-gig. The bodies of many of them sleep in Abingdon churchyard, leaving the story told of the mother church upon the hearts of the people.

Water courses and the divides of water-sheds most frequently mark the metes and bounds of State, county and parish. As the white settlements advanced into the interior, county and parish areas, under the multiplication of settlers, became more contracted and defined. The changes that Gloucester Parish lines underwent, in over two hundred years, it is impossible to follow clearly. Settlers had moved into what is now Gloucester county before the second attempted Indian massacre of 1644. In making this second attack the Indians were mindful of the struggle between the Roundheads and King Charles I., and took advantage of the disturbed state of affairs. (See Smithey's Hist. of Va., page 68.) From 1640 to 1650 was a most trying period to the settlers in what is now Gloucester county, and doubtless had a retarding influence upon the Church development. Settlers were summoned by the Burgesses to return to the south side of York river. After this the country north of the York and on the Rappahannock was not open for settlement until September 1, 1649. (See Acts of House of Burgesses, Hen. Stat., Vol. I.)

As early as 1623 the House of Burgesses ordered, "There shall be in every plantation where the people meet for the worship of God, a house or room sequestered for that purpose." A court was held in York county in a private home, before a courthouse was built, so we may conclude the same people habitually assembled in private houses for worship of God before a church could be built.

There was a place of worship at "Temple Farm," about two miles below (east) Yorktown. Doubtless hardy spirits, seeking God at that time, from Gloucester town crossed the wide, boisterous river, with its sweeping tides, to worship at the locality where, over one hundred years later, Lord Cornwallis was to ask terms of surrender for his "red coats."

The plantations were at first all on the river (or bay) shore. Farms were patches cut out among the trees. Communication was mostly by boat. (See Men, Women and Manners, Fisher, Vol. I.) It is then not surprising (Gloucester abounding in rivers) that in 1648 (See Hen.

Hist., Vol. I, page 353), the settlers petitioned the House of Burgesses to allow them to return to Gloucester.

Having called attention to the direction in which the settlers of Gloucester, seeking best natural living advantages and greater security from the Indians, I think the chosen locality for a chapel or church would be at Gloucester town or near it, and overlooking the placid waters of Sarah's creek.

Charles I. was beheaded in 1649. With his downfall many Cavaliers flocked to Virginia and not a few settled in Gloucester. Three years later—November, 1652—Gloucester for the first time appears as a county of the Colony, represented in the House of Burgesses by Col. Hughe Gwynn and Mr. Francis Willis. (See Hen. Stat., Vol. I., page 371.)

Having no church records as to when the Gloucester Parishes of Abingdon, Ware, Petsworth and Kingston (the latter now in Mathews county) were formed, I turn to the Gloucester book of Land Grants. There I find a grant to one John Chapman for four hundred acres of land in Kingston Parish in 1657. Grants were located in Petsworth, Abingdon and Ware Parishes in 1665 and 1666. There is nothing in the York records about these parishes. I think they were established about 1652, because Gloucester being nearer Williamsburg than Lancaster county, where court records reported two parishes in 1654, one of them bordering Gloucester on the north.

Abingdon Parish lies in the southeastern part of Gloucester county, fronting on York river and Mobjack bay. It is bounded on the north and west by Ware and Petsworth Parishes. The area is between thirty and forty miles in circumference. The church stands in a walnut grove near the road leading from Gloucester Courthouse to Gloucester Point, and is six miles from the latter. This is the second known church at this place. The foundations of the first church, close beside the present building, show that it was much smaller than is the church now in use. This first building, which the Rev. Charles Mann said "had been enlarged," is supposed to have been built in early days of this parish, and upon ground donated by Augustine Warner.

The foundations of an old wall that enclosed the Warner gift of half an acre of land for this church and cemetery in which the church stood, are still to be traced. This cemetery was enlarged in Colonial days and enclosed by an excellent brick walk. The sight of these an-

cient ruins should awaken profound interest in every true-hearted American. Here Mildred Warner, daughter of Col. Augustine Warner, must have worshipped and received her early religious training. She married Lawrence Washington, of Westmoreland county, Virginia, and was the grandmother of George Washington.

This church was used about one hundred years, when it became unsafe and steps were taken to build the present beautiful Abingdon.

The present church is in the form of a square or maltese cross, fronting the west, the main entrance being at that end. The two outside faces of the western and eastern ends of the cross are each thirty-six feet wide. The faces of the northern and southern outside ends of the arms of the cross are each thirty-five feet wide. The extreme length of the building from west to east is eighty-one feet. The extreme width of the building from north to south is seventy-six feet six inches. The walls are two feet thick. I was unable to measure the height of walls and angle of roof, but both are in fine proportion with the width. I think the walls were built of brick made in Gloucester (from an excavation near the church), and according to the Flemish bond, and with glazed heads. The bricks framing the entrances are of different sizes, color and clay from those in the body of the church, suggesting the probability of their having been imported. But few bricks were imported in the colonies.

I am of the opinion that this structure was completed about 1755, and for these reasons: First, the late Mrs. Robert C. Selden, of Sherwood, who was born in 1815, and died April, 1906, told me that in her childhood, she remembered her aged aunt Innis, of Warner Hall, saying she attended services in the first church when she was a little girl; second, high in the church wall is a brick which I have carefully examined, dated 1734; third, the Williamsburg *Gazette* of February 14, 1751, has the following:

"Notice is hereby given, on Wednesday, 27th day of this month, a vestry will be held at Abingdon church, in the county of Gloucester, in order to contract with workmen for building a new church in said parish."

There is still another brick in the southwest corner of the wall, three feet from the ground, with 1755 neatly cut in it, which I think gives the date of its completion. The high Colonial pulpit stood at the southeast re-entrant angle to the right of the chancel.

The beautiful pentagonal reredos is accurately described by Mrs. Fielding Lewis Taylor, as follows:

"It represents the facade of a Greek temple in the bas-relief, about twenty feet in height and extending entirely across the back of the chancel. It is handsomely carved and painted snowy white. Straight across the lintel of the facade runs the first line of the Te Deum, 'We praise Thee, O God.' The roof of the reredos dividing at the apex, supports a pineapple, both in high relief. Between the four fluted pilasters of the reredos are set four long black tablets, framed and lettered in gold. These contain the Creed, the Lord's Prayer, and the Ten Commandments. Alas! the breath of time has dimmed the beautiful words. The light from the great arched windows (in the head of the cruciform building, on either side of the chancel) shines full upon these four foundation pillars of the Faith once delivered to the saints. The effect of the whole is simple, but beautiful, full of deep spiritual earnestness." Above the apex of the reredos is a gilt cross painted on glass.

Abingdon church, within and without, is exceedingly impressive and beautiful. The main and cross aisles were formerly laid in flagstones, a step below the level of the pew floors. They were probably imported. The pews were large and with high sides, according to Colonial style, with benches on three sides. The chancel occupies the east end of the cross. There are galleries in the arms of the cross, still furnished with the same high pews. In early days the Thruston and Lewis families are said to have occupied the south gallery, and the Burwells and Pages the north gallery. In the rear of these pews benches were placed for servants. There was no flue nor other evidence, nor is there any tradition that the church was heated in any way. As far as I have learned, this condition at Abingdon is not an exception in the first plan of Virginia Colonial churches. The fathers brought from England the custom of not providing the churches with stoves, but certain families, no doubt, brought heating boxes, charcoal braziers, hot bricks and abundant wraps. In later times stoves were introduced, in which wood was burned, the stovepipes passing out through a perforated sheet of tin substituting a pane of glass. The stoves were ineffectual for heating, and delicate persons were provided with bricks heated on the stove and wrapped in woollens. Uncle Guy, the old negro sexton, did this. A modern furnace is now in use.

In the Colonial section of the cemetery graves are so numerous

that it is impossible to find space for an interment in unoccupied ground. The vestry have forbidden the interment in the old cemetery as a burying-ground. There are numbers of sunken stones that have no lettering or dates. There are three well preserved tombs with legible inscriptions. Two of these have coats-of-arms. A few years ago the late Mrs. Robert Colgate Selden, a descendant of Augustine Warner, gave an acre of ground adjoining the cemetery, for enlarging the graveyard. Recently Mr. Joseph Bryan enclosed the whole cemetery, about two and a half acres, with a substantial brick wall. The tendency to use the new section of the cemetery is increasing.

The plantations in this and the adjoining parishes of Gloucester generally have family burying-grounds. In the burying-grounds are handsomely inscribed gravestones—at "Timber Neck," "Carter's Creek," "Rosewell," "Warner Hall," "Wareham," "Toddsbury," "High Gate," "Violetbank," and other homes, along with destroyed Petsworth and its abandoned churchyard. From these were gathered some history of our Church.

For many a holy text around she strews
Which teach the rustic moralist to die.

In many instances, where these old estates have passed into other hands, the family graveyards have become overgrown with shrubs, trees and briars.

There is no record of ministers that I can find who served Kiskyacke or York-Hampton Parishes, in York county, when their lines em braced what is now Abingdon Parish, Gloucester. Doubtless ministers from these parishes served in private houses or at a chapel of ease, at or near Tyndall's, now Gloucester Point. Neither can a list of ministers be given who have served Abingdon from its beginning as a parish until 1674, when the Rev. John Gwynn removed there from Ware Parish, and continued in charge through Bacon's Rebellion until 1688. (See Court records.)

With him we begin the list of known ministers in the parish, although it is almost certain one or more preceded him, as I find from Dr. Hawks' Ecclesiastical History that "in 1659 there were fifty parishes in the Colony of Virginia, and the number of ministers about the number of the parishes."

Since Bishop Meade's day, an Abingdon Parish register, dating from 1677 to 1761, has been found, a copy of it has been made and placed with the Virginia Historical Society. The original is in the charge of

the officers of Abingdon Parish. From this record we find the Rev. Guy Smith served the parish from 1702 until his death in 1718. During his ministry the Rev. George Keith, missionary of the S. P. G., preached in the first Abingdon church, June 13, 1703. This year was also notable as being the time that Major Lewis Burwell, of Carter's Creek, presented the handsome communion service, still used in the parish. It consists of a flagon, a cup and two patens, engraved, "The Gift of L. B. to Abingdon Parish." According to maker's mark, the set was made in London in 1702. The flagon is 13¼ inches high and 8½ across the base. The cup is nearly 8 inches high and 5½ across the mouth. Diameter of the large paten is 11½ inches, and of the smaller 6 inches.

According to the report of the Rev. Thomas Hughes to the Bishop of London, made in 1724, he succeeded Rev. Mr. Smith in 1719, and was still in the parish in 1744, when he baptized a member of the Thruston family. (See Thruston Bible.) In 1724 Mr. Hughes reported about 300 families in the parish; that services were held every Lord's Day, Good Friday and Christmas, in the forenoon; that there were sixty or seventy communicants; that the Holy Communion was administered three times a year, and that about 200 Christians generally attended the church. Mr. Hughes said the surplice had never been used in the parish. (I suppose he used the black gown.) He reported his salary was 1,600 pounds of tobacco. He also reported a glebe, which he occupied, to be in good condition. This glebe house which he mentioned is in existence in the limits of Ware Parish, and is one of the most interesting brick Colonial houses in the county, and is now owned by Mr. William S. Robins. The glebe buildings and lands were confiscated by legislative act in 1802.

Mr. Hughes also reported a free school endowed and 500 acres of land for the benefit of the poor children of Abingdon and Ware Parishes. This grant was made by Mr. Henry Peasley, of Robins' Neck, in 1675. (See Hen. St., Vol. VII., p. 441.) Some years ago this bequest was changed by the Virginia Legislature to benefit the poor of Gloucester county. I think equity demands that it should be applied according to the will of the testator.

Referring again to the Thruston Bible, there being no reference to the Rev. Wm. Yates in the old Parish Register, I gather he was in charge of the parish in 1750 and 1759. In this latter year he became rector of Bruton Parish and president of William and Mary College.

Reference is made to him in Bishop Meade's book as rector of Abingdon, though the printer calls him "Gates."

In the absence of other records, I again turn to the Thruston Bible, and I find the Rev. Richard Hewett was in the parish in 1772. The Rev. William Hubard in 1773, and Rev. Thomas Price in 1778, each of these ministers having baptized members of the Thruston family. Bishop Meade says Mr. Price was in the parish 1773, 1774, 1776. After this there is no record of ministers for several years.

Abingdon was the third church in the diocese to receive an Episcopal visitation—possibly in the early part of 1791. (See Bishop Madison's report to the Convention of that year.)

Rev. James Maury Fountaine is said to have had charge of the parish in 1784. It is probable that about that time he preached in all the churches in Gloucester. In April, 1791, his name appears as presiding at a vestry meeting in Petsworth Parish. He was then unanimously asked to continue as "lecturer" of the parish, for the year to end the eleventh (11th) of April, 1792. May 11, 1792, he was again present at the Petsworth vestry meeting, and chosen "lecturer" for the next twelve months, with this addition: "Mr. Fountaine is at liberty to attend the Church of Abingdon at least three times a year." He is recorded as declining. July 2d of the same year he wrote to Bishop Madison from Ware, endorsing Mr. Armistead Smith, of Kingston Parish, for holy orders. From the foregoing, it seems he served the three parishes for a time.

Mr. Armistead Smith's name next appears in connection with Abingdon Parish. It is recorded in the Thruston Bible that on "December 22, 1804, at Bell Farm, Rev. A. Smith united Robert Thruston and Sarah Brown in "holy matrimony." Mr. Smith entered the ministry from Kingston Parish, Mathews, 1792. He was ordained priest in Abingdon church by Bishop Madison in 1793. He died in 1817. Further note will be made of him in the Ware article.

In 1827 the Rev. James Carnes became rector of Abingdon, in connection with Ware, and served in both parishes until 1829. He was followed in both charges by the Rev. John Cole (deacon), who continued rector until 1836. He was succeeded in both parishes the next year by the Rev. Charles Mann, who continued his joint ministry until 1867, when he resigned Abingdon Parish. Further note of Mr. Mann will be made in the article on Ware Parish.

The Rev. S. H. Phillips became rector in 1868 and was in charge

until 1872, when he was followed by Rev. Alexander T. Hundley, who continued in charge until 1883. He was greatly beloved by many within and without the church and drew many to the church.

In 1884, the present rector began his ministry in the parish, first temporarily, then permanently, in June, 1885.

During the late Mr. Hundley's ministry a mission was established in Robins' Neck, about five miles from the church, upon what is known as the "Free School Tract," the land formerly donated by Henry Peabody to Abingdon and Ware Parishes. From this beginning, in 1888, the present rector was able to build the Holy Innocents chapel, not where the mission started, but upon a piece of land given by the late Mr. Robert C. Selden, of Sherwood—a devout Churchman and vestryman.

In connection with this chapel I wish to make special mention of my friend and parishioner, the late Mr. Joe Deal. He owned a part of the "Free School Tract," and lived and died in the original Peasley house, built about 1655. He was a liberal subscriber to the chapel, and, according to his request, he was buried with his parents and other members of his family at Abingdon church.

In October, 1904, Rev. S. R. Tyler assisted in Abingdon and Ware Parishes until July 1, 1905, when he left to take charge of Hamilton Parish, Va. He was at once followed by the Rev. R. Y. Barber, who left at the end of a year for Texas.

Having given, as far as I could, a list of the ministers of Abingdon Parish, it will be interesting to add the names of officers and of vestrymen as far as they are known. There are no known records prior to 1785 that give information on this subject. In Dr. Dashiell's Digest of the Councils of the Diocese of Virginia, I find Governor John Page, of Rosewell, represented Abingdon Parish in the Diocesan Council in the years 1785, '86, '87, '91 and '97. Thomas Lewis in 1787 and Warner Lewis in 1794.

In 1785 I find Governor Page chairman of a committee in the Convention to prepare an address to the members of the Protestant Episcopal Church of Virginia, representing the condition of that Church.

In 1854 Bishop Meade says Governor Page had seven descendants in the Episcopal ministry.

The first recorded vestry meeting in Gloucester county was held at Gloucester Courthouse, July 31, 1830. It represented the joint parishes of Abingdon and Ware. Present, Rev. John Cole, Dr. William Talia-

ferro, Sr., Colonel Catesby Jones, Captain William Robins, Dr. William G. Wiatt, Phillip E. Tabb, William P. Smith. On motion being made, Colonel Catesby Jones and Dr. William Taliaferro, Sr., were unanimously elected wardens for Ware church. Mr. Archibald Taylor, Sr., and Captain William Robins were in the same manner nominated and appointed wardens for Abingdon church.

On April 30, 1832, we have a list of the joint body of vestrymen: "The following members are appointed for Ware parish vestry: Colonel Catesby Jones, Rev. John Cole, Dr. William Taliaferro, Sr., W. T. Taliaferro, William P. Smith, Philip E. Tabb. For Abingdon Parish: Colonel William Jones, George B. Taliaferro, Thomas Smith, John R. Bryan, William Smart and A. L. Davies. Dr. William Taliaferro and Colonel Catesby Jones, wardens for Ware. George B. Taliaferro and John R. Bryan, wardens for Abingdon."

That same vestry met December 31, and passed the following:

"On motion being made and seconded, the resignation of the Rev. John Cole was accepted, and it is further resolved that the vestry, through their secretary, do express the high sense they entertain of Mr. Cole's services, and their entire approbation of his conduct during the whole time he has officiated as minister of the parishes above mentioned, embracing a period of about seven years."

Again the Vestry Book is missing to the year 1868.

Abingdon vestry May 4, 1867: Colonel J. Lyle Clarke, Charles Selden, Captain R. M. Page. At this period both church edifice and its officers had to be re-established. The vestry for 1868: Colonel J. Lyle Clarke, Dr. Charles Selden, Captain R. M. Page, Mr. John Backhouse, Captain J. B. Brown, Captain John T. Perrin.

Abingdon and Ware were represented in the Council in 1827 by Aug. L. Dabney, and again in 1831. Abingdon was represented in the Conventions of 1827 and '31 by Augustine L. Dabney; in 1836 and '40, '50, '54, '57, by John R. Bryan.

The following are vestrymen of Abingdon and Ware conjointly from 1865 to 1867, when relationships were dissolved: Warner Taliaferro, William Patterson Smith, Wyndham Kemp, Dr. Francis Jones, Dr. Samuel Cary, Gen. William B. Taliaferro, Colonel William T. Robins, Colonel J. Lyle Clarke, Captain Richard M. Page, Dr. Charles Selden, Mr. Richard P. Jones, Major William K. Perrin.

From 1867 to 1885 the following were added to the vestry: Messrs. Robert C. Selden, John W. C. Catlett, Daniel C. Hopper, M. J. Musson,

John Backhouse, T. J. Meredith, Captain Joseph S. James, Burnet Brown, Judge Fielding Lewis Taylor, Captain J. M. Nicholson. Since 1885 the following have been added: Richard W. Jones, Joshua G. Bray, Walter Harwood, J. Curtis James, Ashton Sinclair, Joseph Bryan and John Lewis Bouldin.

The present vestry consists of Judge Charles Catlett, senior warden; J. Curtis James, junior warden; J. L. Bouldin, treasurer; Judge F. L. Taylor, register; Messrs. Joseph Bryan, J. G. Bray, Walter Harwood and Ashton Sinclair.

It is worthy of note that the future historian of the parish will rejoice when he comes across the minute and complete records that Judge Taylor has kept of the proceedings of the vestry.

Abingdon has been repaired three times—first in 1841, when the Rev. Charles Mann, Messrs. John Tabb, J. R. Bryan and Richard Coke were appointed a committee to attend to the same. About that time, it is probable, the present beautiful reredos was placed in the chancel, on which are the tables of the Commandments, the Creed and the Lord's Prayer.

In 1867 the church having been much injured by the Federal troops, who occupied it at times during the war, was repaired at a cost of $1,500. Some of the Colonial pews had been destroyed and others were used as stalls for horses. The floor was raised and modern pews replaced the original ones.

It is interesting to note that while the church was closed to divine services, the words, "We praise Thee, O God," remained high on the reredos from the Christmas dressing of 1861. When the church was repaired these words were painted on the reredos in golden letters.

Colonel J. Lyle Clarke was leader in this second repairing of the church. There is a claim for damages done the church pending in the United States court.

In 1897 the heavy timbers in the roof were found to be unsafe, and for the third time repairs had to be made.

Mrs. Charles H. and Mrs. William C. Dimmock were indefatigable in their efforts to again repair the beautiful old church. Indeed, every member of the congregation and many friends outside contributed to the same. It was necessary to remove the woodwork down to the walls and build over again; to put in two chimneys and a furnace; to change the chancel, placing it and the pulpit in their former places, and to make a vestry room. All this involved an expense of about $3,000.

The work was executed according to the plans of Mr. Marion Dimmock, of Richmond, and under his charge. It was begun and finished in the year 1897. That November the Rev. C. B. Bryan preached the reopening sermon, this being the church of his childhood.

It would be an imperfect sketch of Abingdon church without the mention of some of the families who, in all their history, have been identified with the work. Such were the Warners, Robins, Lewises, Taylors, Thrustons, Manns, Seawells, Perrins, Carys, Thorntons, Burwells, Pages, Ennes, Roots, Tabbs, Deans, Bryans, Seldens, Sinclairs, Catletts and Harwoods. Doubtless from among these and others were found early vestrymen, who attended to the affairs of the church.

I shall reserve certain conclusions as to the work of these worthies until I speak of families in Ware, as these two parishes were closely united and many of the same names were in both.

A careful count has been made by Mr. St. George T. C. Bryan of the recorded baptisms in the old register, 1677 to 1761, as follows: Infant male, white, 1,384; infant female, white, 1,422; adult white, 12; negroes, 950. Total, 3,768.

It is to be noted that the registration of the baptisms of the colored persons was made in regular order along with the registration of white persons, and without distinction in place. There were also found, and an alphabetical list made of 572 different surnames of white families, some of which occurred very often in the registration. Each surname is recorded but once. This list appears below.

Reflect, that more than 150 years ago, 572 white families in Abingdon Parish alone received Christian ministrations at the hands of the Church of England. Had our forefathers been godless in this new land what would have been their fate, and that of their children and children's children?

I wish to express my thanks to Mr. St. George T. C. Bryan, Dr. and Mrs. William C. Stubbs and other friends for valuable aid in material and otherwise in this and the Ware article.

INTERESTING CHURCH AND FAMILY RECORDS.

Below are seen the surnames of 570 resident families of Abingdon Parish, Gloucester county, Virginia, from 1677 to 1761. This alphabetical list was taken from the parish records of births, marriages and deaths during eighty-four years. There may be repetition in a few instances, due to difference in spelling these family names:

Adams, Albin, Alloway, Anderson, Ashington, Augustin, Arnold, Abney, Allman, Ames, Antony, Ashley, Austin, Arnall, Absalom, Allen, Ambrose, Archibald, Atkins, Allberson, Tylestock, Alcomb, Allard, Ammon, Armstrong, Angur, Andrews, Babbs, Barbary, Barrow, Best, Berkeley, Boswell, Briggs, Brown, Broadbent, Burrison, Buchanan, Burton, Baker, Barkley, Barnet, Botts, Beddos, Bourk, Breeding, Broadley, Brunner, Burrows, Burwell, Barth, Bates, Baden, Beveridge, Blackburn, Bowry, Brockley, Broach, Bryan, Burford, Burnett, Barlow, Baylor, Bartlet, Berryman, Bolton, Boloine, Bradley, Buck, Butler, Bishop, Barnes, Barton, Belvin, Bew, Booker, Boutwell, Brooks, Bromfield, Buckstone, Busbie, Broderick, Catrine, Cane, Cannifack, Cawdle, Chamberlain, Clare, Cole, Correll, Cocker, Crittenden, Crow, Caker, Cannon, Cannaday, Chance, Chandler, Clover, Collins, Cottrell, Compton, Crane, Creedle, Callingerne, Carter, Call, Chapman, Christian, Cleveland, Cocke, Cornwell, Cooper, Critchfield, Crawson, Camp, Carr, Caul, Churchill, Clayton, Clement, Cooley, Coleman, Couchman, Crutchfield, Curry, Campbell, Cary, Cawdell, Charwell, Clerk, Cluverius, Corriwell, Cowper, Coward, Creswell, Culley, Daniel, Davies, Day, Dennis, De Jarnette, Dorton, Dudley, Dennaby, Dalton, Dearing, Dens, Dickson, Druth, Dunbar, Danney, Dawson, Deal, Dent, Dixon, Drewett, Dyer, Darnaly, Dandy, Dodenharn, Densborow, Dobbs, Drummond, Davis, Dawzey, Deneson, Dew, Dobson, Dunford, Eames, Elliser, Erborough, Earne, Elvidge, Earning, Ellis, Edwards, Ellenor, Ebbit, Elkin, Falcher, Figg, Frawer, Firnice, Farrier, Finley, Freeman, Farril, Fitzharris, Fulcher, Forsythe, Fox, Furbet, Fletcher, Foster, Fuller, Gawin, Gibbs, Gower, Gorman, Green Gromley, Gaines, Giles, Goswell, Gravit, Grixon, Guttery, Gascoigne, Goodman, Goreing, Graves, Groves, Gutteridge, Gardner, Goram, Gough, Granley, Greenwood, Gwathmey, Gillet, Gordon, Golsher, Grawson, Griswit, Hall, Harrington, Hearn, Hill, Hockett, Howell, Hopdon, Huff, Hunley, Haley, Hartwell, Heywood, Hinch, Hogg, Holles, Howell, Hughes, Hale, Haswell, Hemmingway, Highland, Hobday, Hollinger, Humphrey, Huggins, Harvey, Hatch, Hilery, Higgens, How, Holyfried, Hunt, Hugsey, Harwood, Haynes, Hilliard, Holt, Howard, Houch, Hudson, Hussy, Hupsey, Isabel, James, Jobbin, Janson, Jock, Jeffries, Jennings, Jones, Johnston, Jenkins, Keaton, Keyes, King, Keek, Kibby, Kendrick, Knight, Kerbie, Knowles, Keymer, Kemp, Lacey, Lanier, Lee, Lively, Levett, Langhinghouse, Lashadoe, Leek, Lithgoe, Lodge, Latsringhouse, Lawyer, Lowlynn, Lighgo, Loyal, Lane, Lewyllin Lenford, Lobb, Lucas, Latter, Ledson,

Lester, Love, Lutridge, Major, March, Mannisher, McKendrie, McWilliams, McClary, Marstick, Marriner, Mattocks, Mead, McDaniel, Mastoak, Mason, Mathews, Megrah, Michniel, Marnix, Marca, May, Mever, Mapp, Mannox, Martin, Mayo, Megson, Meriday, Minor, Moody, Morrel, Murrell, Millicint, Mitchel, Moore, Morris, Murfey Mills, More, Morrow Mynne, Millward, Mixon, Moring, Moxen, McCollister, Miller, Moein, Morney, Mumford, Neatby, Neuman, Nochols, Nelson, Newman, Noden, Nevel, Neving, Nolton, Newell, Newcomb, Norman, Nernie, Nicholls, Nowell, Okey, Orrill, Olliway, Oxenbridge, Oliver, Olive, Orgin, Paddison, Parala, Pate, Perry, Pierce, Powell, Pritchett, Page, Partridge, Patterson, Perkins, Pointer, Pomeroy, Prince, Pallet, Pargison, Peat, Peyton, Pollard, Powers, Prosser, Pallison, Parsola, Peage, Pippin, Poore Popham, Purcell, Parry, Paston, Parrin, Plesey, Pollet, Potter, Purchase, Quales, Quarles, Rachford, Redd, Rider, Rolf, Ruggles, Ryland, Ralph, Reed, Robins, Rose, Rup, Ruglass, Ramsey, Reiheson, Roberts, Ross, Rupie, Ran, Richeson, Robinson, Rowe, Rupel, Rawbottom, Rice, Rogers, Robeson, Russell, Sadler, Sares, Scriven, Shackleford, Simmons, Smith, Spiller, Street, Stoaks, Swift, Saches, Sargison, Scriviner, Sheriff, Skelton, Soals, Speed, Stanton, Stone, Sykes, Salisbury, Savage, Seawell, Sherwin, Slater, Spann, Spratt, Steevens, Stubbs, Sympson, Sanders, Sawyer, Serwiner, Shilling, Slatterwhite, Spencer, Stafford, Stevens, Sumer, Saunders, Sharras, Shools, Simpson, Slave, Spruce, Straghan, Stevenson, Surles, Tarleton, Temple, Thompson, Tillage, Tomson, Tomstram, Tyler, Tarrant, Terrill, Thornton, Todd, Tool, Tugden, Tate, Terry, Thrift, Tombies, Tornson, Turner, Tawell, Thomas, Throckmorton, Tomkeys, Trancham, Twails, Teagle, Thorogood, Thruston, Tomkins, Trawer, Twine, Ueding, Upton, Vest, Voluntine, Vaughan, Vines, Vincent, Villine, Waddle, Wafers, West, Whiting, Williams, Woodfolk, Walker, Wormley, Waterfield, Westborn, Wilson, Whitaker, Woodfult, Wafer, Watkins, Wheeler, Willsborn, Wingate, Wood, Wellington, Wave, White, Wiley, Witrong, Wyatt, Washington, Watts, Whitehead, Willis, Woodfork, Wynn, Yarborough, Young, Yates.

Ware Church, Gloucester County, Va.

WARE CHURCH, GLOUCESTER COUNTY, VIRGINIA

BY THE REV. WILLIAM BYRD LEE, RECTOR.

WARE Parish was established between 1652 and 1654. It embraces the southeast section of Gloucester county, and is between thirty and forty miles in circumference; bounded on the east and north by Mobjack bay; North river and Mathews county on the west, and south by Petsworth and Abingdon Parishes.

Tradition says there was a former church or chapel in the parish, located about one and a half miles from the present church, on Glen Roy estate, formerly the home of William Patterson Smith, now owned by Dr. William R. Jaeger. A clump of trees and one or two tombstones mark the spot. Mrs. Isaac H. Carrington (nee Smith) says that her father protected this old site from encroaching cultivation. When she was quite a young girl she made copies of the inscriptions on two old gravestones for Bishop Meade, and sent them to him, at his request. Then there were a good many broken bricks on the spot. The field where this graveyard is, has long been known as the "Church Field," and Bishop Meade speaks of it in "Old Churches and Families of Virginia." On the same farm is Glebe Point, suggestive that part of the forgotten glebe lands of Ware Parish may have been thereabout. This first church is supposed to have been built soon after Ware Parish was established.

In 1680 a petition was made before the Colonial Court and Council for permission to build another church in Ware Parish. (See records in Virginia Historical Society.) In the absence of early parish records, I conclude that this petition was for the building of the present Ware church, and that it was erected within the next ten years. The ground on which it stands is said to have been donated by the Throckmortons, who once owned the adjoining estate, it being a part of "Mordecai Mount," the original seat of the Cookes. I believe, however, the church was built before the estate passed into the Throckmorton family, as Gabriel Throckmorton did not marry Frances Cooke until 1690. (See descendants of Mordecai Cooke, by William C. Stubbs, Ph. D.)

The present church is of brick, with glazed heads; is rectangular, 80 feet by 40 feet; walls three feet thick. It is surrounded by a brick wall that confines a cemetery of half an acre of land, shaded by a grove of cedars and walnuts. Six acres of land, recently acquired, adjoin the old churchyard.

Three doors, "North," "South" and "West," give entrance to the church. The chancel occupies the east end. The space directly in front of the chancel is covered by inscribed horizontal gravestones. There were—before the change of the interior plan—four rows of medium high pews; a row along the north and south walls, respectively, and a double row, end on end, extended through the body of the church. Two longitudinal flagged aisles ran between the lines of wall-pews and the opposing central rows; a cross aisle between the north and south doors and an aisle at the west end, under the servants' gallery, each made connection with the two longitudinal aisles. The tall pulpit stood near the south door. It was a striking and handsome interior. Much objection was raised at the time when modern pews were substituted in 1854.

The church is lighted by twelve large windows. Of these, two double ones are in the chancel, and each describes an arc above. There appears to have been the same absence of provision, as at Abingdon, for heating the church. It was left, doubtless, in early days, to each family or person to come prepared or else worship regardless of the cold. Under the best conditions in winter the churches were very cold. One devout lady, of whom I have heard, while riding to church in her high swing "C" spring carriage on wintry days, sang herself into a fervent mood, and on arrival she found nothing so warming to her in church as a sermon from the Rev. John Peyton McGuire, of Tappahannock, who occasionally visited Ware and Abingdon.

The earliest minister I have record of was Rev. John Gwynn, who served this parish from 1672 to 1674, when he went to Abingdon. I can hardly think that the parish was without ministerial services from its beginning to 1672.

In an old Root family paper it is said of Rev. John Gwynn: "He was a cavalier parson, turned out of his parish in England by Parliamentary authorities during the Civil War." He doubtless came to this country prior to 1660.

Possibly the next minister in Ware Parish was Rev. Wadding. Dashiell reports him in Gloucester in 1676. The other parishes were supplied in 1677.

The next known minister was Rev. James Clack, who served from 1679 until his death in 1723. His tomb is four feet from the east wall, outside the church with this inscription:

(Stone broken.)

"Here lyeth the Body of
James Clack, the Youngest Son
of William and Mary Clack—
Born in the Parish of Marden,
——miles from Devizes,
—the county of Wilts,
——came out of England August 18.

Arrived in Virginia upon New Year's day following. Came into this Parish of Ware at Easter, where he Continued Minister near forty-five years, till he Dy'd. He departed this life on the 20 day of December, in the year of Our Lord God 1723, in hopes of a joyfull Resurrection to Eternal Life, which God Grant him for his Blessed Redeemer's Sake. Amen."

Under his ministry the present church was built. His descendants are still in the parish and have done much to maintain the gracious mission of the ancient church. Among them Mrs. Eliza A. Cary and her son, Mr. Charles E. Cary, vestryman for thirty-nine years and now senior warden.

After Mr. Clack's death, according to reports of Rev. Emmanuel Jones, of Petsworth, and Rev. Thomas Hughes, of Abingdon, to the Bishop of London, in 1724, they each held services in Ware church on alternate Sundays in the afternoon. This, however, was not long continued.

On May 14, 1724, Rev. John Richards left England for the Colony of Virginia. (See Emigrant Book to America.) He was minister in Ware church the following year, as seen from the inscription on his wife's tombstone in the church, which reads:

"Underneath this stone lyeth interred the body of Amy Richards, the most dearly beloved wife of John Richards, minister of this parish, who departed this life 21st of November, 1725, age 40."

Also: "Here lyeth the body of Mary Ades, her faithful and beloved servant, who departed this life the 23rd of November, 1725, aged 28 years."

Rev. Mr. Richards was rector until his death in 1735, as seen from the following inscription on his tomb in Ware church:

"Underneath this stone lyeth the body of Mr. John Richards, late rector of Nettlestead, and vicar of Teston, in the county of Kent, in the Kingdom of England, and minister of Ware, in the county of Gloucester and Colony of Virginia, who, after a troublesome passage through the various changes and chances of this mortal life, at last reposed in this silent grave, in expectation of a joyful resurrection to eternal life. He died the 12th day of November, in the year of our Lord 1735, aged 46."

The next minister in the parish may have been Rev. Reid J. Ford, as Dashiell's Digest of Councils of Virginia locates him in Gloucester county in 1740. Then Abingdon and Kingston Parishes were supplied and Petsworth vacant, waiting the arrival of Mr. Yoak. Mr. Ford's ministry must have been very brief, as another tombstone in the church shows Rev. John Fox as rector in 1742.

"Here lyeth the body of Isabel, daughter of Mr. Thomas Booth, wife of Rev. John Fox, minister of this parish, who, with exemplary patience, having borne various afflictions, and with equal piety discharged her several duties on earth, cheerfully yielded to mortality, exchanging the miseries of this life for the joys of a glorious eternity on the 13th day of June, in the year of our Lord 1742, of her age 38."

Bishop Meade speaks of Mr. Fox as having been in the parish in 1754 and 1758.

About 1764 the parish was vacant and Rev. James Maury Fountaine, of Petsworth, accepted a call to fill the same. (See record in Petsworth Vestry Book for 18th day of November, 1764):

"As the Rev. James Maury Fountaine, who was minister of Petsworth Parish has left to go to Ware, this parish is without a minister, the vestry hath thought proper to recommend Mr. Chas Mynn Thruston to his lordship, the Bishop of London, to be ordained a minister of the Church of England."

It appears from the same record that in 1762 Mr. Fountaine had been recommended by the vestry to the Bishop of London for ordination. Thus, two men were sent from Gloucester to England to be ordained about the same time. Captain Charles Mynn Thruston was a member of that vestry.

Mr. Fountaine seems to have ended his days as rector of Ware. He was in charge in 1792, when he signed testimonials for Mr. Armistead Smith's ordination. One of his descendants, Mr. Francis Maury Wyatt, reports he was stricken with apoplexy on his return from Ware church and died March 13, 1795.

There are those now living who have heard from their forefathers what a good man Mr. Fountaine was. In "Old Families and Churches of Virginia," Mrs. Page, of Shelly, gives a description of Petsworth church, and alludes to Mr. Fountaine's death. She says: "Child as I was, I thought Mr. Fountaine must have been the best and greatest man in the world, except my father." Her father was General Nelson, of Yorktown. He has descendants in the county who have been baptized in the church of their forefathers and have great regard for the same. Rev. Mr. Mann says Mr. Fountaine taught a school near Ware. There is a house known as the old schoolhouse, not far from the church, and supposed to have been Mr. Fountaine's schoolhouse.

From what was said in my article on Abingdon, Mr. Fountaine had served all the churches in the county. His Bible, which I have seen, is still preserved by Mr. Francis Wyatt, and bears his name as "minister of Ware, Abingdon and Petsworth."

At the beginning of the Revolutionary War, Bishop Meade states that Virginia had 91 clergymen officiating in 164 churches and chapels. At its close, he says, only twenty-eight ministers were found laboring in the less desolate parishes of the State. This accounts for Mr. Fountaine having to divide his services in these three parishes.

In 1795 Rev. E. L. Talley seems to have followed Mr. Fountaine in the charge of Ware Parish. The Petsworth preserved record closes in 1792, and there is none of Abingdon; so there is no way of telling whether he served in those churches. Mr. Talley probably came to Gloucester from St. Paul's, Hanover, where he once ministered. He seems to have been an unworthy minister. He gave trouble to the trustees of Ware Parish glebe in 1795. When or how he left Ware I cannot say. In 1805 he was expelled from the order of Masons for unworthy conduct. Bishop Meade makes but little mention of him. He says: "Rev. Mr. Talley became a Universalist, and died a drunkard." About that time there was a Rev. Mr. Hefferman in Middlesex, of ill report. These two men did the Church much harm. How needful, in all ages, is the prayer appointed for Matthias Day: "O Almighty God, who, in the place of the traitor Judas, didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; grant that Thy Church, being alway preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ, our Lord. Amen."

As noted in the Abingdon article, Rev. Armistead Smith served

Ware in connection with the other parishes of Gloucester and Mathews, I think, from the time the unfortunate Mr. Talley left until the death of Mr. Smith in 1817.

Mr. Thomas A. Smith reports his father, Mr. Patterson Smith, as saying that the Rev. Armistead Smith generally rode a trotting horse from his home, "Belleview," in the lower part of Mathews, to his appointments at Ware and Abingdon. He lived about thirty miles from Abingdon church. He did a good work and left a sweet memory behind him. His son, Mr. W. P. Smith, was a most active vestryman and supporter of the parish for many years, until his death. He trained his family in the ways of the Church. I am told that when he and they could not attend church, he held the Church's service with his children in his home, and read a sermon. This excellent custom was and is still practiced in families in the two parishes, and is worthy of emulation and perpetuation.

Mr. Armistead Smith was a native of Mathews county. He was recommended by the vestry of Kingston Parish, as well as by Mr. Fountaine, for holy orders. He served as deacon in Kingston Parish and was ordained priest in Abingdon church by Bishop Madison in 1793. He entered the ministry when the Episcopal Church was in her most depressed period, after her disestablishment in this land. It took, indeed, a true, wise, strong and faithful man to exercise the ministry she had received from the Lord Jesus. Her depressed and scattered children were as sheep going astray. Such was Mr. Smith to his people. He attempted to fix their hope in God; to calm their fears; to rekindle their devotion to their Church and to encourage them to labor to rebuild her waste places. To this he gave his heart and life. He died in 1817 and was buried at Toddsbury, the home of his daughter, Mrs. Thomas Tabb, in Ware Parish.

Inscription on the tomb of Rev. Armistead Smith, "Toddsbury," Gloucester county, Va:

"Sacred to the memory of The Rev. Armistead Smith, of Mathews Co., who after having faithfully served God in the Gospel of His Son, departed this life Sept. 12th, 1817, aged 60 years, 9 months and 12 days.

"If sincerity in friendship, a heart glowing with true piety, benevolence and charity have a claim to lasting regard, the memory of the deceased will be fondly cherished."

He was the son of Captain Thomas Smith, of Beechland, Mathews county (then Gloucester), and Dorothy Armistead, of Hesse. Among

his descendants in Gloucester are Messrs. Thomas A. Smith, William A. Smith and Miss Marian S. Smith, the Tabbs of "Newstead" and "Showan."

After Rev. Armistead Smith's death Ware, like Abingdon, was without a minister for about ten years. During a part of this period, I am told, the doors were left open, and passing persons and beasts found shelter from storms under its roof. About 1826 God stirred the hearts of the people to think upon His Church, and about their spiritual needs.

Bishop Meade makes mention "of old Mrs. Vanbibber and Dr. William Taliaferro, Sr., two of the props of the Church in the days of her adversity, in this wise: "I need not speak to the present generation in Gloucester, as there are still some living who knew their religious worth, and continue to dwell upon the same to the younger ones." Of Mrs. Vanbibber some interesting notices appeared many years since in one of our religious papers. Of Dr. Taliaferro I may say, from personal knowledge, that it is not often we meet with a more pious and benevolent man or more eminent physician." So wrote Bishop Meade.

Other kindred spirits came forward to the help of this holy cause, which resulted in the call of Rev. James Carnes to the parishes of Ware and Abingdon; which he accepted, and was rector about two years, from 1827-1829.

In 1829 Rev. John Cole became joint rector of Ware and Abingdon, and so continued for about seven years, when he resigned and moved to Culpeper Courthouse, Va.

It will be interesting to note the efforts of the vestry to obtain another minister: "At a meeting of the joint vestry of the parishes of Ware and Abingdon churches, convened at Gloucester Courthouse, on the 4th of February, 1837, for the purpose of inviting a Pastor, to take charge of the above Parishes—On motion being made, and seconded by Mr. W. T. Taliaferro, Mr. G. Booth Taliaferro and Mr. J. R. Bryan were appointed a committee to correspond with the Rev. Thomas Atkinson, and failing in the application to Mr. Atkinson, they are then authorized to correspond with Mr. Bowers or Mr. Wilmer to fill the vacancy having occurred by the resignation of the Rev. John Cole."

Being unsuccessful, a call was extended to the Rev. Charles Mann, who was a former rector of Christ church, Alexandria, Va., and at the time of this call filled the chair of Pastoral Divinity at the Vir-

ginia Theological Seminary. Mr. Mann came to the parish in November, 1837. He continued his long and faithful ministry for forty years, until his death, January 16, 1878. His grave is just east of the church wall and close by that of Rev. Mr. Clack, the first minister of the present church. I quote from Mr. Mann's letters to one of the missionary societies, perhaps the last he wrote: "The aid of your society is now more needed than ever before in this parish, as in consequence of my age (85) and infirmity (being lame), I have been obliged to have an assistant. This parish has never been in so thriving a condition as it now is. Of the seven persons confirmed, four were among the most influential men in the parish, and there are several others who wish to be, as soon as the Bishop can visit us; and as the church in the adjoining parish has been closed for want of a rector, the congregations are increased in size though the salary paid is smaller than ever; but I do not complain, as I believe it is the best this impoverished people can do. Through the generosity of Mr. Charles Bruce, of Charlotte county, by money given from the Bruce fund, the church has been thoroughly repaired and is now a really handsome building. The people are so scattered that we cannot have a Sunday-school at the church, but there several scattered about in the parish, which are all taught by pious and intelligent members of the church."

Mr. Charles E. Cary, a member of Mr. Mann's vestry says: "I knew the Rev. Charles Mann from my earliest recollection to the time of his death in 1878. He was one of the godliest men, as well as one of the most intelligent and best informed, that I ever knew; and one of the most thoroughly practical. He was full of faith, in consequence of which he was always bright and cheerful. I remember on one occasion, when there was some fear of dissension in the Church, on account of the High and Low Churchmen, that he remarked to me: 'There is no cause for fear; it is God's Church, and He will take care of it.'"

In the dire days of 1864-'5, when the Northern soldiers had stripped Gloucester county of what would feed the citizens, a young Confederate soldier carried to Rev. Mr. Mann, in the dead of winter, a liberal quantity of flour for those times, and several joints of pork. This young man was the son of one of Mr. Mann's parishioners, then in the Confederate lines. When the aged minister was shown the provisions he said: "I did not think God would have sent you. I trusted Him and I knew I should be taken care of, though we were almost out of food."

He had three servant men. Spencer he trained as a missionary, and sent him to Africa to preach to his benighted race. The other two servants, Will and George, proved their good training and devotion to their old master and his helpless family by resisting every temptation and offer made them by the Northern enemy. They worked the little farm and helped keep the wolf from the door so long as the war lasted. Mr. Mann fell on sleep, as he had prayed should be his earthly end, passing painlessly through the gates of eternal life at night, while his family slept—and so they found him in the morning.

His favorite hymn was, "Lord, Forever at Thy Side."

There is in Ware church, in the east wall, to the left of the chancel, a tablet inscribed:

Erected
by a loving congregation
to the memory of
a faithful friend and pastor
Rev. Charles Mann
More than 40 years rector of this parish
Died Jany. 16, 1878,
in the 87th year of his age
and the 60th year of his ministry.

He showed forth the praise of God not only with his lips, but in his faithful giving himself to his service and walking before Him in holiness and righteousness all his days.

The memory of the just is blessed.

Rev. William Munford became Mr. Mann's assistant in 1876 and in 1878 succeeded him as rector. He resigned the parish in 1879.

I became rector of the parish June 12, 1881, in connection with Kingston Parish, Mathews county, Virginia. In June, 1885, I resigned the Mathews churches to accept a call to Abingdon Parish. Thus Abingdon and Ware became reunited under one minister.

As stated in my Abingdon paper, Rev. S. R. Tyler assisted me in both parishes from October, 1904, to July 1, 1905. At that date Rev. R. Y. Barber followed Mr. Tyler and continued his aid for one year.

Although the list of the clergy for the parish is incomplete for want of early records, still Ware, with Abingdon, was, I think, fairly well supplied with ministers in the Colonial period.

Beverley, in his History of Virginia, speakng of the whole Colony, says: "They have now several vacant parishes." And again, "There

are no Benefices whatever in the Colony that remain without a minister if they can get one, and no qualified minister ever yet returned from the country for want of preferment."

From a careful examination of the Register of Abingdon Parish from 1677 to 1761, it appears there was a minister generally at hand to administer baptism and other rites of the Church.

When I turn to the Petsworth vestry book, from 1677-1792, I find that vestry, when the parish was without a minister, was prompt to call another, and usually obtained one in reasonable time.

I infer from the foregoing that Ware was generally supplied with ministers, who did a faithful work.

I believe if we had the records the baptisms would compare favorably with those in Abingdon, where, for the eighty-five years prior—from 1677 to 1761—2,806 infants, 12 adults, and 950 negroes were baptized.

In Petsworth Rev. Emmanuel Jones reports to the Bishop of London: "Masters afforded the ministers every opportunity to instruct the negroes." I believe the same was granted in Ware. Members of the congregation recall the colored people occupying the gallery and the pews under the gallery.

It will be interesting to note the first Episcopal visit to Ware church. Bishop Madison reported to the Convention which met in Richmond May 3, 1792, that he had visited the following parishes: York-Hampton, Elizabeth City, Abingdon, Ware. Christ Church (Middlesex), St. Anne, St. Paul's (King George), Berkeley, Westover, Blisland, Bruton, James City, Henrico and Lunenberg, and is happy to assure the Convention that in most parishes the conduct of the ministers appeared to be such as merited the highest commendation. The congregations were generally numerous and attentive to the form of worship established by the Church; and though he had too much reason to lament that sufficient regard was not paid to the decent support of the clergymen in many of the parishes, yet the diligence with which most of the ministers continued to discharge their sacred functions, while it afforded the highest proof of their zeal and piety, yielded at the same time a pleasing hope that the Church would gradually revive..

"In the five parishes of Abingdon, Ware, Christ Church (Middlesex), Berkeley (Fredericksburg), and Bruton, upward of six hundred persons have been confirmed," reports Bishop Madison.

The Ware communion service consists of two plates, 8¼ inches in diameter, two cups, 7½ inches high and 4½ inches across the mouth

and base. The original flagon is not with the set. A small one was given to the church some years ago.

I see in Bishop Meade's book that Hon. Augustine Warner gave Petsworth church a service, consisting of one silver flagon, two silver bowls and two silver plates. I have heard, when Petsworth church went down, this service was divided between Ware church and another church, unknown to me. If the above is true, Ware has the four smaller pieces. Can anyone give a clew to the missing flagon of the service reported by Bishop Meade, the gift of Augustine Warner?

Having told the beginning of the parish and church and given a list of the ministers, as far as known, it will be well to note the glebes and rectories that have belonged to the parish.

In 1680 Mr. Zachariah Crips left 300 acres of land in Ware Parish for the support of the minister. This became the glebe and was sold in 1769, because the vestry found one much better for the incumbent, containing 378 acres. To effect this sale (See Hen. Stat. Vol. VIII, p. 435), the House of Burgesses appointed Rev. James Fountaine, Robert Throckmorton, Francis Tomkies and Francis Whiting, Gentlemen, to hold in trust said land; that they may "sell and by good and sufficient deeds convey, for the best price that can be got for the same."

During the ministry of Rev. Mr. Talley he and the trustees of a tract of 352 acres of land, commonly known as the Glebe, had some trouble to arise between Mr. Talley and the committee, growing out of the question of its sale. I cannot say whether this was a part of the 370 acres or not.

The trustees were Philip Tabb, Thomas Baytop, Christopher Pryor, Matthew Anderson, Richard Baynham, Morgan Tomkies, Mordecai Cooke, Peter Beverley Whiting, William Hall, Philip Sansum, and John Dixon. It is possible some or all of these may have been vestrymen. The further history of glebes in Virginia is too well known to be reviewed in this article. They were abolished in 1802.

During the ministry of Mr. Cole there was no rectory in either parish. He was a single man, and I understand lived with his parishioners—a good portion of his time with Mr. George B. Taliaferro, Edge Hill, near Gloucester Courthouse. His last home was with Mr. John R. Bryan, at Eagle Point.

In April, 1837, there is this item from the vestry book: "Resolved, That Geo. B. Taliaferro be authorized to collect subscriptions for the parsonage for the two parishes of Ware and Abingdon." The place purchased was a little more than forty acres of land, with a house

and outbuildings, secured from Mr. Chiswell Nelson, and located on the "Indian Road," between "Church Hill" and "Campfield" estates and about a mile from Ware church.

I have described its location because I find it impossible to locate the 370 acres and the other parcel or parcels of land just mentioned.

Mr. Mann came to the parish in November, 1837. He and his family spent several months with parishioners while the rectory was repaired and enlarged. There he spent the rest of his long and useful life. He and his family made it a home of sunshine—a place of joy and welcome to his parishioners, friends and strangers.

I never occupied the old rectory. About the year 1883 it was sold, and the funds were divided between the two parishes. Ware vestry purchased a house and forty acres of land for a rectory, near Gloucester Courthouse, which I have since occupied.

I learned from Dr. and Mrs. William C. Stubbs that in June, 1752, there was stolen from Ware church the communion table, pulpit cloth of crimson velvet double laden with gold; a surplice and gown. A reward of ten pounds was offered for the apprehension of the thief.

In 1724 Rev. Thomas Hughes, in his report from Abingdon to the Bishop of London, said: "Surplices had never been used in the parish." In the Petsworth vestry book, 1733, I find an item of expense, "Washing surplice twice——" These items are mentioned as showing when and where the surplice was used, and when and where it was not used.

It will be interesting to note some of the vestrymen who have served the parish—namely: John Throckmorton was church warden in 1679, and Henry Whiting church warden 1674. (See General Court Records, p. 374.) William Hall represented the parish in Convention in 1790 and again 1795; Peter Whiting in 1797; Richard Baynum, 1805; Thomas Smith, 1821; Augustine L. Dabney, Ware and Abingdon, 1827; John S. Dixon, 1832; Catesby Jones, 1833; Warren T. Taliaferro, 1834 and again in 1839; G. Booth Taliaferro, 1840; J. R. Bryan, Abingdon and Ware, 1843; Dr. J. R. Page, 1857; Dr. Samuel Carey, 1871; Joseph S. James, 1872; Samuel B. Taylor, 1875; Charles E. Cary, 1876; Dr. M. Miller, 1854. (See Dashiell's Digest.)

It is noted in my article on Abingdon that the vestries of Ware and Abingdon met together, and they so continued until 1867, when their relationships were dissolved.

Prior to 1830 Mr. Thomas S. Dabney was a vestryman. In 1841 the Ware half of the vestry consisted of Dr. William Taliaferro, Sr., W. T. Taliaferro, William Patterson Smith, Philip E. Tabb and Charles

Curtis. Those since added were Dr. J. Prosser Tabb, Dr. M. Miller, Dr. John R. Page, Wyndham Kemp, Sr., Dr. Francis Jones, Dr. Samuel Cary, Col. William T. Robins, Maj. William K. Perrin, Samuel D. Puller, Maj. Tazewell Thompson, Charles E. Cary, Maj. Powhatan Ellis, John Tabb, John N. Tabb, T. Todd Dabney, George W. Morgan, Thomas L. Benton, James L. Taliaferro, William S. Mott, N. S. Hopkins, Walter C. Perrin, Lewis M. Byrd, Isaac Slingluff, Gen. W. B. Taliaferro and Frederick Bayton Jones.

The last eight, with Mr. Charles E. Cary, compose the present vestry.

Among the family names prominent in the history of the parish are Curtis, Cooke, Booth, Jones, Lewis, Willis, Todd, Whiting, Throckmorton, Kemp, Tabb, Yateman, Corbin, Wiatt, Page, Ware, Montague, Byrd, Reade, Cary, Baytop, Dabney, Tompkins, Vanbibber, Tomkies, Nelson, Dixon, Davies, Taliaferro, Smith, Field, Roy, Smart, Campfield and others.

Before closing this article it will be well to note the times Ware church has been repaired. The first we have knowledge of was in 1827, when under the brief ministry of Mr. Carnes, Mr. Thomas Tabb, Col. Thomas Smith, Dr. William Taliaferro, Sr., and others, had it put in order for divine service. (See Bishop Meade's book.)

Mr. Mann, in 1836, was authorized to have chimneys placed in Ware church. Evidently they did not give satisfaction, as they were removed and stovepipes again projected through the walls.

In 1854 the church was again repaired, reroofed, and this time altered, the floor of the chancel being extended over the tombs in the east end of the church. The flagstone floor of the aisles was removed and laid with boards to the level of the pew floor, and two modern blocks of pews put in. The space under the gallery was partitioned off from the church and made into a vestibule; the old high pulpit removed from its position near the south door and substituted by a modern one placed within the chancel.

In 1902 a new slate roof was put upon the church, the former chimneys were reopened and extended and have proved satisfactory.

It is worthy of note that in removing the old roof the timbers were found in excellent condition.

There have probably been few counties in Virginia where a larger number of long rectorships have existed than in Gloucester. Mr. Clack served nearly 45 years; Mr. Gwynn, 16; Rev. Guy Smith, 18; Rev Emmanuel Jones (in Petsworth) 39; Rev. Mr. Hughes, 25; Mr. Foun-

taine, 31; Mr. A. Smith, in Mathews and Gloucester, 25 years; Mr. Mann, 40, and the present pastor, 25 years.

From what I can gather of the condition of the church in the Colonial period from private letters, from extracts of wills, from references in sermons and wills, and from epitaphs on tombstones, there were many exalted Christians who loved God and His Church, and tried to live godly lives. They endeavored to instill spiritual teachings and principles in the hearts of their children.

In my Abingdon article I spoke of Mildred Warner, ancestress of General Washington, as having received religious instruction and training at Abingdon church. Colonial Gloucester and her churches seems to have been one of the seed-beds for raising up great men in the Church and State. As an example, Petsworth Parish gave back to the mother Church Beilby Porteus, Bishop of London; our own Bishop Meade's ancestry goes back through a single line to Gloucester. At Carter's creek, in Abingdon Parish, there once lived and is now buried Lucy Higginson, widow of Maj. Lewis Burwell, after wife of Philip Ludwell, and ancestress of that illustrious Churchman, patriot and statesman, Richard Henry Lee. Another Gloucester Parish, "Kingston" (now in Mathews county), had the honor of training Judith Armistead in the ways of the Church of England to Christian womanhood. She became the wife of Robert Carter, of Lancaster county, Virginia, and thus the ancestress of that Christian gentleman and soldier—a star of the first magnitude in the Church Militant, General Robert Edward Lee.

Such was the work that was being done by "The Old Church in this New Land," in former days, that the enemy of all righteousness sowed seed about and within her to injure her usefulness. Though the Church in Gloucester and throughout Virginia and in the other Colonies was prostrate after the Revolution, God, as of old, was watching over her, abiding His time to raise her up and send her forward upon her great commission to aid in the evangelization of mankind. Let us, then, cease casting aspersions upon her and upon our forefathers within her fold, and instead, pray for her greater cleansing and labor for her upbuilding.

Note.—The Communion Table was stolen from the church a second time. See Act of Vestry November 11, 1865: "The rector, Mr. Mann, is requested to take up a collection, after proper notice, for purchasing a Communion Table, to supply the place of the one stolen from the church during the war."

VAUTER'S CHURCH, ST. ANNE'S PARISH, ESSEX COUNTY, VA.

BY P. S. HUNTER, LORETTO, VA.

OF all the magnificent river views in Tidewater Virginia few excel that from the summit of Chimborazo hill, in upper Essex county. Commanding on one side long stretches of the beautiful Rappahannock, flowing through its fertile plains, it displays, on the other, thickly-wooded uplands in ascending terraces of richly blended verdure. But the most prominent object in the foreground is old Vauter's church, standing in its ancient grove of oak and walnut. It is approached by the "Church Lane," considerably elevated above the fields on either side, from the accumulation of soil washing down from the hills, and is bordered by dense hedges of growth so characteristic of the country, and in spring so exquisitely fragrant with the bloom of the wild grape and the eglantine.

The church is a brick building of cruciform shape, with its three high, sharp gables supporting a shingle roof, cut close to the edges of the wall. Its high and narrow windows are guarded by heavy solid wooden shutters, and there are two entrances to the church by double doors, in the south and the west ends. The present chancel, raised one step from the stone-paved aisles, is furnished now with two modern stands or lecterns for the service and sermon, but back against the wall there still stands the old reading desk and pulpit above it. The latter is reached by a stairway from the chancel floor, and this stairway is guarded by a hand-rail. Both pulpit and reading desk are draped in crimson hangings. The pews are the same old box stalls, with benches of uncompromising rigidity, and furnished with clanging doors, which announce the retirement of the occupants; but they have been cut down to nearly half of their former height. A vestibule partition crosses the western end of the church, forming a vestry-room, and supporting a gallery reached by steps in the vestibule. Another gallery over the southern door is the organ loft. Formerly the chancel and pulpit stood in the eastern end of the church, and pews and pulpit were so high that both minister and congregation could enjoy deep seclusion.

Bishop Meade tells us in his book—Old Churches and Families of Virginia—that when visiting these old Colonial churches he frequently

had to hasten his arrival, to erect temporary platforms of bricks or stones in the pulpits, to enable him to see the congregation; but the sermons of those days were so long and closely written that the minister had to be more engaged in the scrutiny of the manuscript than in the observation of the audience. In fact, from the shape of the church, the pulpit could be only visible from some points of the building. To complete the description of this venerable building, there is only to be added that its walls are covered by the most luxuriant mantle of English ivy, which is with difficulty restrained from invading and decaying the wooden roof.

The early history of St. Anne's parish and its two churches is veiled in much obscurity, and rests more upon dim tradition than actual fact. Rappahannock county, formed from Lancaster county, about the middle of the seventeenth century, contained Littlebourne parish. Littlebourne parish, lying on both sides of the Rappahannock river, was divided into North Farnham parish, in Richmond county; South Farnham parish, in lower Essex, and St. Anne's parish, in upper Essex; as both Richmond and Essex counties were formed from Rappahannock county.

St. Anne's parish contained two churches. One of these churches, now destroyed and even its name lost, but of which the foundation is visible, stood near the present St. Matthew's church, one-fourth of a mile above it, on the road leading to Lloyd's. When St. Matthew's church was begun in 1860, its location was selected by its members, and specially recommended by Colonel Wm. Beverley, of Blandfield, because of its neighborhood to the old church which had been the regular place of worship of the Blandfield family and other Episcopal families in that vicinity. This old church fell into the possession of an owner named Sale, from which fact it was known as "Sale's Church." Legend tells us that its material was taken away, and applied to such practical uses that its chancel rail was made into a chicken coop. About two miles from this old church, and on a branch of Occupacia creek, stood the rectory, called "The Glebe," later sold to the Rowzie family, and was known as Clover Field. An old colored man named Frederic Robb, and owned by the Rowzie family, delighted in narrating his reminiscences of this old church, and the assembling of its congregation, conspicuous in that day by the rare possession of coaches, and by the English style of costume—knee breeches and boots worn by the gentlemen.

Vauter's Church, Essex County, Va.

About eight miles farther up in the county of Essex, and situated upon or near Blackburn's creek, stands Vauter's church, and Mr. Richard Baylor, of Kinloch, writes the following interesting sketch for Bishop Meade's above-mentioned work:

"The first thing that I recollect as connected with the old sanctuary is that my father used to keep the old English Bible at Marl Bank, and when the casual services of a passing Episcopal minister were to be held there a servant took the old Bible on his head and accompanied the family by a near walking way across the same Blackburn's creek, and after service brought it back. I still have the old Bible at Kinloch, valued for its antiquity, and on its blank leaves are numerous references in my father's handwriting. I remember when the church doors always stood wide open, if indeed they could be closed, and have taken refuge myself from a storm in the body of the church, leading my horse in with me."

Mr. Baylor relates the occurrence of a duel between two gentlemen before the south door of the church, of which he says he was informed by Mr. R. B. Starke, of Norfolk, who attended as surgeon. Mr. Baylor continues:

"We are indebted to the firm friendship of a lady that Vauter's church did not share the same fate of other sanctuaries, as, for instance, the church at Leedstown, just across the river. So soon as Mrs. Muscoe Garnett heard that persons had commenced carrying away the paving stones of the aisles, and perhaps some of the bricks, she claimed the church as her own, and threatened prosecution to the next offender. The ground on which she placed her claim was that the church stood on her land, or that of her family."

Mr. James Garnett, the father of Mrs. Muscoe Garnett's husband, did purchase lands adjacent to the church from the Vauter family before the middle of the 18th century, but we must ascend the stream of time higher than this, to trace the origin of Vauter's church. The date, 1731, is marked on a brick in the southern wall of the church, and this has led to a popular belief that the church was built in 1731; but this date may have been that of some alteration or repair. At any rate, the following facts seem to contradict the idea that the church was built in 1731: It has been the legend for years that Vauter's church was endowed with a communion service by Queen Anne of England, and the old cup of the church service was lost. A few years ago a gentleman in New Jersey was shown a communion

cup in the collection of a friend, and marked "St. Anne's Parish, Essex County, Virginia." The new owner had purchased it in a New York shop to add to his collection as an antiquary. Now, no doubt, this was the missing cup presented to St. Anne's parish by the Queen, and as she died in 1714, the presentation must have been prior to 1731, when the church was supposed to have been built. This fact alone, however, may not be conclusive, because of the possibility that there was an earlier church in this parish; but in an old land survey, made by John Vauter for Buckingham Brown, who owned land on Blackburn's creek close to Vauter's church, there is a "road leading to the church" on the plot, and this plot is dated 1722; and in another survey, made for John Hawkins (who also owned land on this same creek), by John Vauter, surveyor, there is shown as a boundary the "church land," and this plot is dated 1719. Blackburn's creek (formerly Lucas' creek), is the starting point in tracing many contiguous properties at the date of the earliest mention of Vauter's church; and as we find Vauters taking up "King's lands" on this creek close to Vauter's church, very early in the 18th century, it seems probable that the church was built upon "King's land," by order of vestry empowered by the Governor of Virginia, and took the name of "Vauter's" from propinquity to lands occupied by Vauters. However this conjecture may be, it seems certain that Vauter's church was standing in 1719, and possibly considerably earlier. Church and glebe lands in existence at that remote date are difficult to trace, as the vestries of the parishes seem to have been empowered to buy or sell property and to levy taxes for the maintenance of the church, often getting into difficulties with the Governor of the Colony, and administering their prerogative with great irregularity and little record of their proceedings. The combination of ecclesiastical and secular affairs was indeed so remarkable that in an old deed conveying land from Gaines to Garnett in 1766, there is the statement that it was "published in the Parish Church of St. Anne's."

Bishop Meade, in speaking of the earliest Church conventions after the Revolution, says: "In 1814 Thomas Matthews and Hon. James Hunter were delegates from St. Anne's Parish: in 1817 Hon. James M. Garnett; in 1820 Mr. Robert Beverley;" making this statement in connection with his narrative of the complete disorganization of the church for years previously, and its faint revival about the date of these conventions. While there is a notice of the first vestry in Rap-

pahannock Parish under a minister named Francis Doughty, we do not hear of any minister of St. Anne's Parish before Rev. John Bagge in 1724. He seems to have died soon after he took charge of the parish, and to have been succeeded by the very remarkable Rev. Robert Rose. Mr. Rose appears to have enjoyed the great confidence of his people, both as a minister and a business man, and to have been a universal counsellor to his friends scattered over the wide territory of his ministry, reaching to Nelson county. He died while attending the laying out of Richmond city, in 1751, and was buried there. Mr. Smelt succeeded Mr. Rose. In 1774-76 "Parson John Matthews" was minister of St. Anne's. Then, after a long interval, Rev. John Rennolds was minister in 1822, succeeded in 1825 by Rev. John P. McGuire, after whom were the following successors: Rev. Edward B. McGuire, 1852 to 1867; Dr. Charles Goodrich, in 1869; Rev. Alexander Overby, 1873 to 1880; Rev. W. S. Campbell, 1881 to 1884; Rev. J. C. Koon, 1885 to 1888; Rev. D. T. C. Davis, 1890 to 1899; Rev. E. W. Cowling, 1900 to 1902; Rev. J. F. Burks, 1902.

The early history of St. Anne's Parish, in the immediate vicinity of Vauter's church, is strikingly illustrative of the transitoriness of human affairs. Even the names of families, which for generations were prominent land owners and influential citizens, have completely disappeared. Cornhill, Lucas, Gaines, Hawkins, Brookings, Shipp, Meadows, Vauter and many others have left no trace, except in tattered deeds or records of land transfers, dating nearly or quite two centuries in the past. And yet it is still remarkable that for at least one century this old church has been supported by the same small band of hereditary members: Saunders, Dishmans, Pilkingtons, Baylors, Warings, Sales, Rowzies, Bairds, Beverleys, Brookes, Hunters and Garnetts. Nearly all of these families furnish the same congregation for the two churches of St. Anne's parish, Vauter's and St. Matthew's.

ST. PETER'S CHURCH, ST. PETER'S PARISH, NEW KENT COUNTY, VIRGINIA

BY CHURCHILL GIBSON CHAMBERLAYNE, PH. D.

TO the question, When was St. Peter's Parish established? the student of Hening's "Statutes at Large" is surprised to find that that work gives no direct answer. It is, perhaps, to this omission on the part of Hening that Bishop Meade's discreet silence upon the subject is due. His "Old Churches, Ministers and Families of Virginia" has much to say about the parish of St. Peter's and its people, but not a word in regard to its establishment. To the writer of the present article it seems probable that the parish—if not co-eval with New Kent county, which was formed from the county of York in 1654—was created shortly after 1656, in which year the General Assembly of Virginia passed the following act:

"Whereas, there are many places destitute of ministers, and like still to continue soe, the people content not payinge their accustomed dues, which makes them negligent to procure those which should teach and instruct them, soe by this improvident saveing they lose the greatest benefitt and comfort a Christian can have, by hearing the word and vse of the blessed sacraments. *Therefore be it enacted by this present Grand Assembly.* That all countys not yet laid out into parishes shall be divided into parishes the next County Court after publication hereof, and that all tithable persons in every parish within this colony respectively, in the vacancy of their minister, pay 15 lb. of tobacco per poll yearly, and that tobacco be deposited in the hands of the commissioners of the several counties, to be by them disposed of in the first place for the building of a parish church, and afterwards the surplusage thereof (if any be) to go towards the purchaseing of a gleab and stock for the next minister that shall be settled there: Provided, that the vestrys of the several parishes be responsible for the said tobacco so leavied."

This act, with some slight verbal changes, was re-enacted by the General Assembly in March, 1657-8.

For the period between its foundation and the year 1684—the date of the first complete minutes in the published "Vestry Book of St.

Peter's"—there are no extant records from which a history of the parish could be written. For the period subsequent to 1684, however, and coming down to 1857, the materials—official documents and other sources—for such a history are ample.

Between 1684 and 1700 Church life in St. Peter's parish was not of the most active sort—that is, judged by modern standards. There is no good reason to suppose, however, that it compared unfavorably with the life in many another parish in Virginia at the time, notwithstanding a statement to the contrary made once by one of its own ministers, of which more later on. Vestry meetings were held two or three times in the year—some years there were even four meetings, but this was not often the case. These gatherings were mostly of a business nature, and business matters of all sorts in regard to the parish were brought forward, discussed and settled. Whether it were simply the election of a vestryman or Church warden in the room of another, resigned or deceased, or a quarrel with the neighboring parish of Blissland; whether it were the appointment of a vestryman to serve as the representative of the parish in a law suit, or the determining of the parish levy for the year—whatever the matter might be, it did not go unrecorded in the minutes-book of the vestry.

For example, the dispute with Blissland, in regard to the location of the dividing line between the two parishes, furnished the vestry-book of St. Peter's with material for frequent entries like the following:

"At a Vestry hold at St. Peter's parish Church on ye behalf of ye s'd parish this 3rd day of Sept., 1688. PRESENT: Gideon Macon, Corn. Daberni, Geo. Smith, Hen. Wyatt, Mr. Thom. Mitchell, James Moss.

"Mr. Jno. Roper, Mr. Will. Bassett, Church wardens.

"It is ordered by this present vestry that Mr. Gideon Macon do & is hereby impowered to appear before his Excelansy Francis Lord Howard, Baron of Effingham, his Majes' Left. Gen'l of Virgr. & ye Hon'l Counsoll of States upon ye 10th day of ye next Gen'l Court in obedience to an order of his Excell. to y't purpose to answer ye complaint of Mr. Lanselott Bathurst, attorney of ye vestry of Blissland parish, concerning dividing line to be run between ye parish of Blissland & ye parish of St. Peter's, according to an agreement & conclusion of twelve men Elected by an order of vestry of ye whole parish of Blissland before ye same * and this present vestry hath Ratified and confirmed all whatsoever ye Mason shall act or do in & about ye premises above s'd."

The minutes of these old meetings, however, show that the vestry did not confine its attention to matters of a purely material nature. At this time there were two churches in the parish. The vestry was careful that the spiritual needs of the inhabitants in both neighborhoods should be looked after. It was provided for that services be held at both churches regularly. Under date of November 25, 1686, the vestry-book contains the following entry: "* * * This vestry taking into consideration the present want of ye parish and desirous of the advancement of God's Glory and ye continuance of ye sacred function in this parish do consent and agree with ye said Mr. Jno. Ball Minister to officiate as minister in this s'd parish of St. Peters * * * at ye two churches, at ye lower Church one Sunday & at ye upper Church ye other for this ensuing year from ye date of these presents, at ye rate of one thousand pr month."

The ordinary morality of the community was a matter with which the vestries of the Colonial period had to concern themselves generally. The records of St. Peter's Parish show that its vestry was at least fully awake to a sense of its duty in this respect. Entries like the following, under date of October 5, 1687, are not infrequently met with in the vestry-book: "It is ordered that Mr. Thomas Mitchell do prosecute ye woman servant belonging to Capt. Jo. Forster for having a bastard child." In St. Peter's Parish, too, as elsewhere, the care of the poor, the lame, the maimed, the halt, and the blind devolved upon the vestry, and the vestry-book shows that, outwardly at any rate, this obligation was not neglected.

In spite of all that has been said, however, one is hardly warranted in maintaining that at this period religion was flourishing in New Kent county. During the sixteen years from 1684 to 1700, St. Peter's Parish had no less than nine regular ministers, and the times—often months in duration—when there was no minister at all, were frequent enough. One of these nine ministers was the Rev. Nicholas Moreau, who, to quote the vestry-book again, had "been recommended by his Excell. and Mr. Camesery unto this parish." What Mr. Moreau thought of his parish, of the people, and of the state of affairs and religion generally in the community can be seen in the following extracts from a letter of his, dated April 12, 1697, written to the Lord Bishop of Lichfield and Coventry, His Majesty's High Almoner:

"My Lord,

"After my dutiful respects presented unto your Lordship, I make

bold to acquaint you that being landed in these parts of Virginia in August last, and being ready to go for Maryland, wherein your charity hath vouchsafed to recommend me to his Excellency Nicholson, I heard such great talk among the Gentlemen of this Country that the said Governor was to come here to be Governor, that I did resolve to settle here if I could. And his Excellency Nicholson being here, would say nothing of the contrary. His Grace of Canterbury has recommended me to Mr. Blair, Commissary, but to no purpose, because the said Commissary has cast an odium upon himself by his great worldly concerns, so that I was forced to make use of the commander of the fleet who did recommend me to this parish wherein I live now. * * * I don't like this Country at all, my Lord, there are so many inconveniences in it with which I cannot well agree. Your clergy in these parts are of a very ill example, no discipline, nor Canons of the Church are observed * * * Several Ministers have caused such high scandals of late, and have raised such prejudices among the people, that hardly can they be persuaded to take a minister in their parish. As to me, my Lord, I have got in the very worst parish of Virginia and most troublesome. Nevertheless I must tell you that I find abundance of good people who are very willing to serve God, but they want good Ministers; ministers that be very pious, not wedded to this world, as the best of them are. God has blest my endeavors so far already that, with his assistance, I have brought to Church again two families, who had gone to the Quakers' meeting for three years past, and have baptized one of their children three years old. This child being christened took my hand and told me: 'You are a naughty man, Mr. Minister, you hurt the child with cold water.' His father and mother came to church constantly, and were persuaded by me to receive the Holy Communion at Easter day; which they did perform accordingly with great piety and respect. I have another old Quaker 70 years of age who left the Church these 29 years ago, and hope to bring him to church again within few weeks. *Lucere et non ardere parvum: ardere et non lucere, hoc Imperfectum est: lucere et ardere, hoc perfectum est*: saith St. Bernard. If ministers were such as they ought to be, I dare say there would be no Quakers nor Dissenters. A learned sermon signifies next to nothing without good examples. *Longum Iter per praecepta, Breve autem per Exempla*: I wish God would put in your mind, my Lord, to send here an eminent Bishop, who by his piety, charity, and severity in keeping the canons of the Church, might quicken these base ministers,

and force them to mind the duty of their charge. Though the whole country of Virginia hath a great respect for my Lord Bishop of London, they do resent an high affront made to their nation, because his Lordship has sent here Mr. Blair, a Scotchman, to be Commissary, a councellor, and President of the College. I was once in a great company of Gentlemen, some of them were Counsellors, and they did ask me, 'Don't you think there may be in England amongst the English, a clergyman fit to be Commissary and Counsellor and President of our College?' I have wrote all these things, my Lord, freely, but have said nothing by myself. It was only to acquaint your Lordship how the things are here. The Governor is very well beloved by the whole country, but because his time is over they think of another Governor, and do desire earnestly to have his Excellency Nicholson, who indeed is a most excellent Governor; and as fit (as said to me, once, your Lordship) to be a Bishop as to be a Governor. * * * When I do think with myself of Governor Nicholson, I do call him the Right hand of God, the father of the Church, and more, a father of the poor. An eminent Bishop of that same character being sent over here with him, will make Hell tremble and settle the Church of England in these parts forever. This work, my Lord, is God's work and if it doth happen that I see a Bishop come over here I will say as St. Bernard said in his Epistle to Eugenius Tertius *hic dicitur Dei est.* I have been very tedious to your Lordship, but God's concerns have brought me to that great boldness. I wish God give you many years to live for the good of his Church, over which that you might preside long will be the constant prayers of, my Lord,

Yrs, &c., Nich's Moreau."

[Perry's "Papers Relating to the History of the Church in Virginia, A. D. 1650-1776," pp. 29-33.]

So much for the Rev. Nicholas Moreau and his impressions. It is to be regretted that he was never given the opportunity to air his latinity before a Bishop of Virginia. Mr. Moreau did not continue at his post longer than the average minister at this time. He left at the end of the year 1697 or the beginning of 1698, whether driven away by discouragement or not, history does not say.

The first reference in the Vestry Book to the present St. Peter's church is found in the record of the minutes of the vestry meeting held August 13, 1700: "Whereas the Lower Church of this parish is very much out of Repair and Standeth very inconvenient for most of

St. Peter's Church, New Kent County, Va.

the inhabitants of the said parish. Therefore ordered that as soon as conveniently may be a new Church of Brick Sixty feet long and twenty fower feet wide in the cleer and fourteen feet pitch with a Gallery Sixteen feet long be built and Erected upon the maine Roade by the School House near Thomas Jackson's; and the Clerk is ordered to give a Copy of this order to Capt. Nicho Merewether who is Requested to show the same to Will Hughes and desire him to draw a Draft of the said Church, and to bee at the next vestry and Mr. Gideon Macon and Mr. Thomas Smith are Requested to treate with and buy an acre of Land of Thomas Jackson whereon to build the said Church and for a Church yard."

The fact that the old church is spoken of as being very much out of repair and that brick is mentioned distinctly as being the material out of which the new church is to be constructed, lead one to infer that this new church was the first one in the parish to be built of brick. This inference is confirmed by the way in which the new church is, with one exception, always referred to in the vestry-book. It is called invariably the "Brick Church."

Work on the new church was not begun until about the spring of the year 1701. By July, 1703, the work was so far advanced that services could be held in the building, for the vestry-book shows that a vestry was held for St. Peter's Parish at the Brick Church on the 13th of that month. While this brick church was in process of erection the vestry, upon petition of the upper inhabitants of the parish, order "that a new Church or Chapell be built upon the upper side of Mechamps Creeke adjoining to the King's Roade forty-feet long and twenty-feet wyde, framed and planked in every respect like to the upper Church." St. Peter's Parish now had three places of worship, besides the old frame Lower church building, which was much out of repair—namely, the new Lower church, called the Brick church; the old frame Upper church, and new frame chapel.

On April 3, 1704, the vestry of the parish agreed upon a division, by which what was afterwards known as St. Paul's parish was cut off This new parish contained the two frame upper churches. St. Peter's parish had now as places of worship the Brick church and the old frame Lower church. Services in this old building were now resumed, as appears from an entry in the vestry-book under date of August 18, 1704: "Mr. Richard Squire is Requested to preach two sermons in every year at the old Church, commonly known by ye name of ye Broken back'd Church."

The new Brick church of St. Peter's Parish was a plain rectangular structure, sixty feet long by twenty-four wide. For upwards of twenty years this building remained unaltered, and nothing was done to change the appearance of the place except that in the year 1719 it was ordered that a wall of brick be built round the church yard, "s'd wall to be in all Respects as well done as the Capitol wall in Williamsburgh." Toward the end of the year 1722, however, a belfry was erected at the west end of the church, and in the year 1740 an entry in the vestry-book states that "the Minister and Vestry of this Parish have Agreed with Mr. Wm. Worthe, of the Parish of St. Paul, in the County of Stafford, Builder, to Erect and Build a Steeple and Vestry Room according to a Plan Delivered into the Vestry drawn by the S'd Walter (?) for the Consideration of One hundred & thirty Pounds at times to be paid." In the same year "the Summe of Twenty Pounds" is ordered to be paid out for the erection of a "Porch according to Agreem't, & white washing & other Repairs of the inside of the Church." Such minor alterations and repairs as have been made to the old church since 1740 have not changed its outward appearance to any great extent. There is now an attractive mellowness of age about the building; in other respects St. Peter's looks to-day much as it did toward the middle of the eighteenth century.

Under date of November 20, 1752, there is an entry in the vestry minutes in which the "Brick Church" is referred to as "St. Peter's Church." So far as known to the writer this is the first time that the name "St. Peter's" was ever given to this church. (The fact is not, however, to be denied that between the years 1684 and 1698 one of the churches in St. Peter's Parish was frequently referred to as "St. Peter's Church" by the then clerk of the vestry. On the other hand it is to be noted that he refers to the same church under the names "Christ's Church in St. Peter's," "ye Church of St. Peter's Parish," and "St. Peter's Parish Church." See Vestry Book in loc.) The church is not again referred to as "St. Peter's" in the book. In these times it was always known and referred to as the "Brick Church," just as the church of Bristol parish, known now as Old Blandford, which was erected between 1734 and 1737, was always spoken of in Colonial times as the "Brick Church." Perhaps some one better informed than the writer can say whether Christ church, Lancaster county, [See *Southern Churchman* for December 1, 1906.] was not also always referred to in early days as the "Brick Church," and whether its present name

of "Christ church" was not a creation of comparatively modern times and derived from the name of the parish. In the opinion of the writer the names of Christ and the Saints as officially applied to churches in Virginia was practically unknown before the American Revolution. St. Paul's church, Norfolk, erected in 1739, was long known as the "Borough" or "Parish" church. [See *Southern Churchman* for November 3, 1906.] St. John's church, Richmond, was not called by that name before 1818. [See *Southern Churchman* for November 17, 1906], while St. Luke's church, Isle of Wight county, was known as the "Old Brick church" until 1827 or 1828. [See open letter, "Colonial Churches and Clergy," *Southern Churchman* for February 16, 1907.]

But enough of this digression. Let us return to the subject of St. Peter's, in New Kent county, and in the next place learn something about Mr. Mossom, its most famous minister.

The Rev. David Mossom, or Parson Mossom, as he was generally called, is well known in the annals of the Colonial Church in Virginia —though by no means on account of the eloquence of his discourses. Many things have conspired together to keep Parson Mossom's memory green. In the first place, he ministered to St. Peter's church for nearly forty years—a circumstance extraordinary enough in itself to cause some surprise, when it is recalled that the length of the average tenure of office in the parish before his time was less than two and a half years. Then, too, his irascible temper was against his being forgotten.

In his "Autobiography," Parson Jarratt, of Bath Parish, another of Virginia's famous divines of the period, tells a good story on Mr. Mossom. It seems that one day the minister of St. Peter's had a quarrel with his clerk, and assailed him from the pulpit in his sermon. The sermon over, the clerk, nothing daunted, gave out from his desk the 2d Psalm, containing the lines,

> "With restless and ungovern'd rage,
> Why do the heathen storm?
> Why in such rash attempts engage,
> As they can ne'er perform?"

a method of revenge as humorous as it was pointed.

Bishop Meade evidently thought that the Rev. Mr. Mossom's anger was to be classed rather with the venial than among the mortal sins, for after relating the incident just given, he writes: "He (i. e., Mr.

Mossom) was married four times, and much harrassed by his last wife, as Col. Bassett has often told me, which may account for and somewhat excuse a little peevishness."

Rev. David Mossom officiated at the marriage of George Washington and the Widow Custis. Some persons have thought that the ceremony was performed at St. Peter's church. Bishop Meade, however, is authority for the statement that the marriage took place at the "White House," the home of Mrs. Custis, on the Pamunkey river, several miles from the church. Mr. Mossom died on the 4th of January, 1767. His monument, still to be seen in St. Peter's church, within the chancel, bears the following inscription:

"Reverendus David Mossom prope Jacet,
Collegii St. Joannis Cantabrigiae obiti, Alumnus,
Hujus Parochiae Rector Annes Quadraginta,
Omnibus Ecclesiae Anglicanae Presbyteriis
Inter Americanos Ordine Presbyteratus Primus;
Literatura Paucis secundus,
Qui tandem senis et Moerore Confectus
Ex variis Rebus arduis quas in hac vita perpessus est
Mortisq: in dies memor ideo virens et valens
Sibi hunc seulpturae locum posuit et elegit
Uxoribus Elizabetha et Maria quidem juxta sepultis
Ubi requirescat dones resuscitatus ad vitam Eternam
Per Jesum Christum salvatorem nostrum
Qualis erat, indicant illi quibus benenotus
Superstiles Non hoc sepulchrale saxum
Londini Natus 25 Martii 1690
Obiit 4 Janii 1767.

Bishop Meade followed by the writer of an article in the "William and Mary College Quarterly," Vol. V., p. 81, interprets the epitaph as saying that Mr. Mossom was an American by birth. But to the writer of this article "Londini Natus" seems to point unmistakably to England as Mr. Mossom's native land.

After giving so much space to St. Peter's famous minister it seems unfair to dismiss with a word the people who "sat under" him. But nothing more can be done here, for in this case, as always, history, dealing leniently with all save those in public life, has preserved but a memory of them—the name—and of many of them not even a

memory. However, the following list, containing the names of vestrymen of the parish in the period between 1685 and 1758 will not be without interest:

George Jones, William Bassett, Stephen Carlton, Henry Wyatt, Thomas Mitchell, John Parke, William Paisley, John Rever (?), Cornelius Dabney, Gideon Macon, Matthew Page, George Smith, John Roger, David Crawford, James Moss, John Lydall, Joseph Forster, John Lewis, Nicholas Merriwether, John Parke, Jr., Richard Littlepage, Thomas Butts, Thomas Massie, William Waddell, Henry Childs, Robert Anderson, Richard Allen, Samuel Gray, Ebenezer Adams, Charles Lewis, Charles Massie, Walton Clopton, William Macon, John Netherland, William Brown, William Marston, David Patterson, William Chamberlayne, Michael Sherman, John Dandridge, Daniel Parke Custis, Matthew Anderson, George Webb, William Hopkins, Jesse Scott, Edmund Bacon, William Vaughan, William Clayton and John Roper.

On the inner wall of the chancel of St. Peter's, opposite the memorial tablet to Parson Mossom, is another to William Chamberlayne, vestryman, and for many years one of the church wardens of the parish. The inscription reads as follows:

M S

Near this place lyes interred ye
Body of Mr. William Chamberlayne
Late of this Parish Mercht.

Descended of an ancient & Worthy Family
in the County of Hereford.

He married Elizabeth ye eldest Daughter
of Richard Littlepage of this County,
by whom he has left issue three Sons,
Edward Pye, Thomas & Richard.
& two Daughters, Mary & Elizabeth.
Ob: 2 Augt. 1736 Aetat 36
Hoc Marmor exiguum summi amoris
Monumentum posuit Conjux moestissima.

1737

Also Ann Kidly Born Sense
Her *Father's Decease.*

M. Sidnell Bristol fecit.

From Bishop Meade one learns that Rev. Mr. Mossom was succeeded in office "by the Rev. James Semple, who continued the minister of the parish for twenty-two years. The Rev. Benjamin Blagrove was the minister in the year 1789. The Rev. Benjamin Brown was the minister in the year 1797.

"After a long and dreary interval of nearly fifty years, we find the Rev. E. A. Dalrymple the minister from 1843 to 1845. (The Rev. Farley Berkeley officiated some time before this as missionary at St. Peter's church.) Then the Rev. E. B. Maguire, from 1845 to 1851. Then the Rev. William Norwood, from 1852 to 1854. Then the Rev. David Caldwell, from 1854 to 1856." [Bishop Meade's "Old Churches, Ministers and Families of Virginia. Philadelphia," 1872, Vol. I., p. 386.]

Bishop Meade finished writing his book in May, 1857. Four years later the Civil War broke out. A correspondent, writing in the *Southern Churchman* for February 9, 1907, gives the following account of affairs at St. Peter's immediately before, during, and after the war:

"Just before the Civil War, St. Peter's had a large and prosperous congregation. During the war the church was abominably defaced by the Federal soldiers, who stabled their horses in the church, and seemed to take great pleasure in ruining it. A company of soldiers from Hartford, Conn., wrote their names on the inner walls of the *porte cochere*, and left many other marks of their occupancy. Those of the congregation who were not killed either never returned with their families, moved away, or had all they could do to live in any instance. Among all these things the people devotedly set to work to renew and repair the church. The rector, the Rev. Mr. Kepler, was largely instrumental in this, and received large contributions from wealthy gentlemen living at the North. After some years, he and his people succeeded in having the church thoroughly repaired, and it has been kept so ever since, chiefly by the faithful few Episcopalians to whom the church is very dear and very sacred."

The interior of St. Peter's church as it appears to-day demands at least a passing notice. The high, plastered walls, marked off in blocks and colored a soft grey, the but partially carpeted floor, the simply designed benches painted a sober brown, finally the large, deep-set windows, filled with plain glass, make together a not unpleasing picture—a picture somewhat severe in its simplicity, but not without the advantage of offering little to distract the worshipper's attention from

service or sermon. The two mural tablets, whose inscriptions have been given, are the only objects approaching to the ornamental to be seen in the church, and they are completely hidden by thin wing-like partition walls, cutting off a part of the sanctuary space on either side the communion table. These walls are modern. The object had in view in building them was rather that of adding attractiveness to the chancel than to provide robing space for the clergyman, a purpose which the somewhat closet-like rooms so made but imperfectly fulfill.

St. Peter's church is within easy driving distance of Tunstall's Station, on the York River branch of the Southern Railway. This station is distant just about twenty miles each from Richmond and West Point, the two terminals of the line.

In the autumn of 1898 Bishop Whittle issued to the son and nephew of the then Bishop Coadjutor of Virginia licenses to read the service in St. Peter's. Since that time the doors of the old church have been open for divine service with more or less regularity. The last rector, the Rev. Charles J. Holt, died during the year 1906. He had been connected with the parish which he held along with West Point, only since 1904. At present a lay reader, with headquarters at West Point, holds service in St. Peter's on one Sunday in the month.

To-day, after more than two hundred years of authenticated history, St. Peter's church stands, to all intents and purposes, as good as new, a monument to those who built and worshipped in it.

YEOCOMICO CHURCH, WESTMORELAND COUNTY, VIRGINIA.

BY THE REV. J. POYNTZ TYLER.

THE section of country in which this venerable building is situated is identified with the very early history of Virginia. The county of Westmoreland was cut off from Northumberland in 1653, and extended along the Potomac as high as the Falls above Georgetown. This large territory was subsequently divided, and in time the country was included in a narrow strip of land between the Rappahannock and Potomac rivers. There were two parishes in the county; the upper, Washington, and the lower, Cople Parish.

Bishop Meade states in his "Old Churches and Families of Virginia," that there were originally two churches in this latter parish—one on the Yeocomico creek, from which it takes its name, and the other about ten miles distant, on Nominy creek, from which it also is named. The latter was destroyed by fire soon after the late war with England, and has been replaced by a brick one of more modern style. The plate belonging to this was carried away by Admiral Cockburn and his party, when they were on a pillaging expedition along the Potomac.

Concerning the subject of the sketch, Bishop Meade says: "Yeocomico church is one of the old churches, being built in the year 1706. The architecture is rough, but very strong, and the materials must have been of the best kind. Its figure is that of a cross, and situated as it is, in a little recess from the main road, in the midst of some aged trees and surrounded by a brick wall, now fast mouldering away, it cannot fail to be an object of interest to one whose soul has any sympathy for such scenes. The old church has suffered, as have many others, in the stormy times of the nation's history. During the last war with Great Britain, it was shamefully abused by the soldiers who were quartered in it while watching the movements of the British on the Potomac. The communion table was removed into the yard, where it served as a butcher's block, and was entirely defaced. Being of substantial materials, however, it admitted of a new face and polish and is now restored to its former place, where it will answer, we trust, for a long time to come, the holy purposes for which

Yeocomico Church, Westmoreland County, Va.

it was originally designed. Nor was the baptismal font exempt from profanation. It was taken some miles from the church and used as a vessel in which to prepare the excitements of ungodly mirth. This, however, was not long permitted, for in the absence of every member of our communion, none being left to do it, a venerable man of the Presbyterian connection, mortified at the dishonor done to religion, took pains to regain it and restore to its proper place."

It is a large and beautiful font, and by its side the Bishop took his station while he heard the renewal of baptismal vows from the lips of those who were confirmed.

Bishop Meade also mentions the fact that the canvas on which the Ten Commandments, the Lord's Prayer, and Creed were impressed, was so torn by the soldiers that it was necessary to remove it, and that some necessary repairs had been put upon the church by a worthy gentleman of New York. It deserves mention that the good friend who restored the font was Mr. Murphy, of Ayrfield, and the other worthy gentleman was Mr. W. L. Rogers, of Princeton, New Jersey, who, as a member of the 36th Regiment of United States Infantry, was stationed with his company in the vicinity of the church, in the spring of 1814.

Mr. Rogers states, in an interesting letter to Bishop Meade, that in 1820, being on a visit to Westmoreland, and the old church being still in ruins, he proposed to Mr. Murphy to undertake its repair, with the result that active measures were taken, and in connection with other friends, the work of renovation was accomplished.

Other repairs and alterations have been made from time to time. The original pews have been replaced by more modern ones, and the old-fashioned pulpit, with sounding board, is gone. In its place are a reading desk and pulpit of recent design.

The baptismal font and communion table alone remain of the original furniture.

The old brick wall around the church and burying-ground, which, in many places, was pushed by the growing trees from the original foundation, was partially restored under the rectorship of the Rev. A. R. Walker, and neat and substantial iron gates were hung at the three entrances.

The old sun dial, which bears on its face the name of Philip Smith and the date 1717, has been removed from its post before the church and is now kept in the rectory. Its face has been but little marred

by exposure to the elements, and it will soon be restored to its former place.

At the foot of the hill is a limpid spring, where thirsty worshippers have been wont to refresh themselves by aid of an iron ladle placed there many years ago by kind-hearted Presley Cox, whose initials are impressed on the bowl.

In a recent history of the church, published by the committee having the bicentennial exercises in charge, and from which much of this article is prepared, is the following interesting statement:

"This quaint relic of Colonial Virginia has stood through two centuries of changing scenes, and has experienced a variety of usages little contemplated by those whose pious hands laid its foundations. For three quarters of a century, loyal subjects of his Britannic Majesty were required to assemble here each Sunday, and attend divine services, under penalty of the forfeiture of a goodly quantity of tobacco.

"With the rise of Republicanism, the sins of the fathers of the Church were visited upon it, and it fell into neglect and decay. In turn, it became a soldiers' barrack, a school house by day, the nightly resting-place for the beasts of the field, the roosting-place of birds of the air, and the habitat of all creeping things—its sun-warm bricks the striped lizards' paradise. Later, it was the scene of the conflict between rival sects that fought for the right of exclusive occupancy; and during the Civil War it afforded shelter for the home guard."

The church, though very old, was not the earliest known as Yeocomico church.

This statement is made by the Rev. G. W. Beale, of Hague, Va., a gentleman well versed in its history. The earliest vestrymen of the parish were Nicholas Jurnew, John Powell and Richard Holden who were chosen August 22, 1655. Mr. Beale gives a long list of names of heads of families who were immigrants to Westmoreland and worshipped at Yeocomico, between the years 1655 and 1706, among whom are the following:

Col. Isaac Allerton, Dr. John Gerrard, Captain John Newton, Samuel Rust, Col. George Eskridge, William Payne, William Wigginton, Samuel Bonum, Richard Lee, Daniel McCarthy, Presley Cox, Daniel Tibbs and of later date, Dr. James Steptoe, Rev. David Currie, Gawin Corbin, George Lee, Robert Carter and Nicholas Minor.

The old Parker home, "Springfield," was near the church, and here no doubt, worshipped General Alexander Parker, a soldier of the Revolution, who also fought with "Mad" Anthony Wayne in the

Indian wars. In the churchyard is the grave of Daniel McCarthy, who represented the county in the Assembly of Burgesses in 1715, and was Speaker of the House. The *Southern Churchman*, in 1888, published the following:

"Close to the base of the right and east gable is the rocky foundation of a vault, in size 15x18 feet; it is now a grassy mound with several cedar trees growing upon it. Near the center of this mound is a gray stone tablet, much defaced by time, and it was only after repeated efforts that I have finally succeeded in making out the inscription, which is as follows: 'Here lyeth the body of Daniel McCarty, who departed this life the fourth of —— 1724, in the forty-fifth year of his age. He was endowed with many virtues and good qualifications, but the actions proceeding from them bespeak their praise. Here also lyeth the body of Thaddeus McCarty, youngest son to Daniel McCarthy, Esq., who died the 7 of February, 1731, in the 19 year of his age.

"Near this place likewise is the body of Penelope, wife to Daniel McCarty, second son of Daniel McCarty, Esq., and daughter to Christine Higgens, Gent, who departed this life the 26 of March, 1732, in the 19 year of her age, with one child."

In more modern times the list of honored names among the worshippers at Yeocomico are great, many being those of descendants of the good and true of other years.

Special mention is to be made of Mr. John E. Crabbe, of the last generation, who, after a successful career as a member of a Baltimore firm, returned to Cople Parish. His son, Mr. Walter Randolph Crabbe, has been for many years registrar of the parish.

Mr. James Arnest, Dr. Watt H. Tyler, father of the Diocesan Archdeacon, Col. Robert H. Mayo, Mr. E. C. Griffith, and others, figured prominently in the later history and growth of the old church.

In reference to the rectors and vestries of Yeocomico, the early records have not been preserved, and it is impossible to give an accurate list of the successive clergymen who had charge. From Bishop Meade it is learned that the first minister of whom there is record was the Rev. Charles Rose—1754-'58. It is stated unauthoritatively that the Rev. Mr. Bricken preceded Mr. Rose. The Rev. Thomas Smith was minister 1773-'76. He was probably preceded by the Rev. Augustine Smith. In 1779, the name of the Rev. James Elliot appears, and the next minister of whom there is record was the Rev. Washington Nelson in 1835. In 1842, he was succeeded by the Rev. William N. Ward,

and he, in 1849, by the Rev. Theodore N. Rumney, afterwards rector of St. Peter's church, Germantown, Philadelphia. The Rev. Edward McGuire succeeded Mr. Rumney in 1850, and in 1852 and 1854, the rectors were, successively, the Rev. William McGuire, the Rev. T. Grayson Dashiell. During the Civil War, the Rev. Charles J. Rodefer was in charge of the parish.

Within the present generation, the following clergymen have officiated in the order named: Rev. John J. Lloyd, Rev. Pendleton Brooke, Rev. Robert A. Castleman, Rev. David F. Ward, Rev. Austin B. Chinn, Rev. Albert Rhett Walker, Rev. Frank Ridout and Rev. Charles H. Gross.

Besides the vestrymen elected in 1655, mentioned by Mr. Beale, there is record of an election held in 1755, when the following were chosen: John Bushrod, Daniel Tebbs, Richard Lee, Benedict Middleton, George Lee, John Newton, Willowby Newton, Robert Middleton, Samuel Oldham, Robert Carter, Fleet Cox, and James Steptoe.

At an election immediately following the Revolution, the following vestry was chosen: Vincent Marmaduke, Jeremiah G. Bailey, John A. Washington, Samuel Rust, John Crabb, Richard Lee, George Garner, George Turberville, Patrick Sanford, John Rochester, and Samuel Templeman.

The exercises commemorative of the 200th anniversary, were deeply interesting. They began on Sunday, July 15, 1906, and were in charge of the Bishop of the Diocese. The congregation was large, people coming from far and near to attest their regard for the old church, surrounded with so many associations sacred to them all.

CHRIST CHURCH, LANCASTER COUNTY, VIRGINIA.

BY WILLIAM G. STANARD, CORRESPONDING SECRETARY OF THE VIRGINIA HISTORICAL SOCIETY.

THE most perfect example of Colonial church architecture now remaining in Virginia is Christ church, Lancaster county. It is now, with the exception of some minor details, almost as it came from the hands of its builders in 1732. Every other church in the State has suffered more or less alteration. Even beautiful old Bruton is just being restored, after a long interval, to what Christ church is now and always has been.

While Christ church has never been out of the possession of those of the faith of the founders of the parish, the congregation was for a number of years so small that only occasional services were held in it. During an era of bad taste, and a lack of intelligent interest in the past, when more crowded churches were altered, ruthlessly sometimes, to meet the supposed needs of the worshippers, there was not only no call for any alteration in this venerable building, but, owing to economic changes and the building of other churches in the county, it was almost abandoned.

We know but little of the civil or religious history of the country at the mouth of the Rappahannock before the formation of Lancaster county in 1652. By an act of Assembly in 1641 the settlement of that part of the Colony was authorized to begin during the following year, and when the county records commence in 1652, there was evidently a considerable population along the rivers and inlets thereabout.

A vestry book, beginning in 1654, was once in existence and was seen by Bishop Meade, but it disappeared during his life, and now its contents are only known through his brief extracts. Fortunately the county records are entire from 1652, and if carefully examined for the purpose, would no doubt afford much more information as regards the Church history than the writer has had time to gather during visits to Lancaster county.

Before a parish was formed there was doubtless a minister of the Church of England in the community. Rev. Thos. Sax, "an unworthy servant of God" (as he styles himself in his will), who died in 1654,

was doubtless this first minister. He was probably followed by John Gorsuch, "Proffessor in Divinity." Mr. Gorsuch, who died before April 1, 1657, was one of the many Cavaliers who fled to Virginia during the civil wars in England. He had been rector of Walkholme, Hertfordshire, and married a sister of Richard Lovelace, the poet. Through his descendants, the Todds of Gloucester county, he has had many staunch representatives in the Church.

At the formation of the county, in 1652, it included both sides of the Rappahannock river for an indefinite distance to the west, and contained two parishes, known, from their location, as North Side and South Side. The court records have an entry of the selection, on April 1, 1652, of William Clapham, Jr., as sidesman, and John Taylor and Edmund Lum as wardens for North Side. In 1654 the county was again divided into two parishes; but in a different manner. The Lower parish contained the present Lancaster and Middlesex, and the Upper, the present Essex and Richmond.

Meade states that about this time there were four parishes in the county—Lancaster and Piankitank on the south side, and White Chapel and Christ church on the north. The history of these little parishes is vague, and no attempt need be made to go into it at all thoroughly. The genesis of the large parish from several small ones is a familiar feature of our early Church history.

The division of 1654 was made after the surrender of Virginia to Parliament. By the terms of the surrender, dated March 12, 1651-2, the use of the Prayer Book was permitted for one year longer, with the consent of the major part of the parish, provided that the portions relating to the King and the royal government should not be used publicly. It is probable that the latter provision was observed, but there is no evidence that, otherwise, the public use of the regular form of worship of the Church of England was ever abandoned. The Assembly could not (without a conflict with the Parliamentary authorities) uphold the King's religion; but the same end was reached by leaving the parishes to manage their own affairs. This meant that the old faith would be retained.

The order for the division of 1654 appears in the court records as follows:

"At a court held at ye house of Mr. Da. Fox, Aug'st ye 7th 1654 for ye countye of Lancaster

"Pres't: Major John Carter, Mr. Toby Smith, Mr. Ja. W'mson, Capt. Hen Fleete, Mr. Rich. Lees, Mr. Ja. Bagnall

Memor'd. —— ye county of Lancaster is divided into two parishes, ye inhabitants being sumoned to hereto giving their votes herein, vizt: ye lower parish to begin on ye right'nd side of Moratican river & to include ye westward side to ye head thereof, & soe into ye woods E. by N. & on ye south side from ye lower marked end of ye land of Rich. Bennett, Esq'r, now in the possession of Rice Jones, & thence S. W. into ye woods, ye w'ch two places are to be the bounds between ye two parishes, ye upp & ye lower."

The men associated with the making of these early parishes were all adherents of the old Establishment, and have innumerable descendants still well known to the Episcopal Church. David Fox, in his will, dated and proved in 1669, gave 20 pounds sterling to the glazing and other uses of St. Mary's White Chapel, Lancaster, and his son, Capt. William Fox, in his will, dated 1717, directed that "My wife shall send for the Lord's Prayer & Creed well drawn in gold letters & my name under each of them, set in decent black frames," as a gift to St. Mary's White Chapel, and also left to that church "the font that came in this year." Capt. Fox's gifts still remain in old St. Mary's. A contemporary, George Spencer, of Lancaster, by his will dated March 3, 1691, gave to St. Mary's 10,000 pounds of tobacco, 20 pounds sterling for the purchase of a piece of Communion plate, and also gave a "Curplice." It may be noted here that Christ church and St. Mary's were so often in the same parish, that though the history of the buildings is, of course, different, their parish history may be considered as practically the same.

John Carter, whose name appears first among the members of the court, was the immigrant ancestor of that distinguished Virginia family, and the leading man in the parish at this time, while James Williamson, through his descendants, the Balls, was ancestor of many people well known in the Church.

Henry Fleet (a man of note in his day) had a grandson of the same name, who left, in 1730, twenty pounds to the poor of Christ church, to be distributed by the vestry, while a descendant bearing the family surname, is, together with a son of the Bishop-Coadjutor of Southern Virginia, a Rhodes scholar from Virginia at Oxford.

On April 1, 1657, appears among the court records an agreement of the people of Lancaster with Mr. Samuel Cole to serve as a minister,

they to pay him 10,000 pounds of tobacco and cask for the present year. Mr. Cole died before September 28, 1659.

For a time the parishes of Lancaster seem to have had only occasional services from the ministers of other parishes.

On October 27, 1658, the county court ordered a payment to David Linsey, minister, on account of his pains in the performance of his duties. Mr. Lindsey, who is stated in his epitaph to have been a doctor of divinity, was minister of a Northumberland parish.

About the same time the Lancaster parishes must have been visited by Rev. William White, minister of York parish. Else how, in those times of little traveling, could he have met Martha, widow of Thomas Brice, gentleman, of Lancaster, whose will was dated April 24, 1657, and proved on May 9th following—the very same day on which was recorded a marriage contract between his widow and William White. Mr. White died shortly afterwards, and there is some reason to believe that he was a brother of Jeremiah White, Cromwell's famous chaplain.

On April 1, 1657 (April 1st seems to have been the regular date for such elections), the county records show the choice of church wardens for the North Side.

With the formation of the parishes in 1654 began the vestry book referred to by Bishop Meade. It would appear that though there were really but two parishes, the Upper and Lower, yet there were separate wardens and vestries for the different sides of the river.

In 1661 the difficulty of obtaining a regular ministerial supply (a difficulty doubtless aggravated by the political uncertainty of the preceding ten years) stirred the county court to action.

On October 23, 1661, the following order was made:

"This court, taking into consideration the great want of the ministry that hath been in this countie & conceiving it to arise from the smallness of ye p'ishes, not able to give such a competency as may invite mynisters to officiate amongst us the Court has therefore ordered that the Constables in each p'ishe sum'on the inhabitants unto the usuall place of meeting in each p'ishe or where there is no usuall place of meeting, unto such place as the Co'ission'rs [justices] in each p'ishe shall think meete & there being met to subscribe their resolutions concerning ye following queries:

"First whether they will consent until such tymes as they bee able to maintaine themselves to unite & joyne with the rest of the p'ishes of this countie as one p'ishe to maintayne a minister amongst us to

Christ Church, Lancaster County, Va. (x King Carter's Tomb.)

officiate at such times & places as shall be thought fit by a general vestry chosen by them for that purpose.

"Secondlie. What three men each p'ishe choose to make up this generall vestry to act in all things w'ich Concerns this generall p'ishe.

"It is further ordered that Coll. John Carter, Mr. Hen. Corbyn, Mr. David Fox & Mr. William Leich doe take the subscriptions of ye p'ishon'rs of each p'ishe & they are hereby impowered to issue out warrants to the respective constables for the Conveening of the people at such times & places as ye foure p'sons is ordered to issue out warrants to the Constables for ye sum'oning of the inhabitants before Mr. Leich.

"Several Copies hereof ordered to be sent to the p'sons aforesaid."

The constant and earnest efforts of Virginia legislatures, courts and vestries, throughout the Colonial period, to promote religion and morals, should alone be a sufficient answer to the ignorant slanderers who have tried to besmirch the character of our people at that time.

This concentration of the strength of the several weak parishes doubtless resulted in the building of better churches as well as in a more regular filling of the pulpit. There had previously been some small churches in various parts of the county; but in 1670 the first church on the present site of Christ church, of which we have any knowledge, was completed. Bishop Meade says that it was erected under the care of John Carter, first of that name. By the same authority we are told that from the beginning of the vestry book of 1654 the name of John Carter appeared first in the lists, followed by the name of the minister, and that this was also the case with his sons, John and Robert. The Bishop was writing from recollection after an interval of almost twenty years, and it is possible that his memory was at fault. During the numerous meetings of vestry, when there was no minister present, John Carter's name no doubt appeared first because he was a member of the Council; but it does not seem likely that his name usually preceded that of the minister. Governor Nicholson once assailed Robert Carter, charging him with arrogance, &c., and if he could have had such an example as Carter's taking precedence of the minister in his own vestry. he would certainly have mentioned it.

Two tombs formerly in the old church retain their places in the present. At the side of the chancel is that of Colonel John Carter. Much discussion has arisen from the rather confused way in which his wives and children are mentioned. The epitaph is as follows:

"Here lyeth buried ye body of John Carter, Esq., who died ye 10th of June Anno Domini 1669, and also Jane, ye daughter of Mr. Morgan Glynn, and George her son, and Eleanor Carter, and Ann ye daughter of Mr. Cleave Carter, and Sarah ye daughter of Mr. Gabriel Ludlow, and Sarah her daughter, which were all his wives successively and died before him.

"Blessed are ye dead which die in the Lord, even soe, saith the Spirit; for they rest from Their labors, and their works do follow them."

Colonel Carter was actually married five times, one of his wives surviving him.

In the centre of the church, at the intersection of the aisles, is a tomb bearing the following inscription:

"Here lyeth the body of Mr. David Miles, who died the 29th of December, 1674, in the 40th year of his age.

"Hodie mihi, cras tibi."

Rev. Benjamin Doggett, who seems to have come from Ipswich, England, was probably the first minister of any considerable length of service in the parish. He died in 1682, and in his will directed that his books be collected, packed in a "great chest," and sent to England for sale. He is believed to have been ancestor of the distinguished bishop of the name in that daughter of the Church of England—the Methodist Episcopal Church. The next clergyman who appears in the county records is the Rev. John Bertrand, a Huguenot, but a minister of the Established Church, who died in 1701. Among his descendants was Judge Cyrus Griffin, last president of the Continental Congress, and a lay delegate to Virginia Church Councils.

In a clergy list dated 1702 Rev. John Carnegie appears as incumbent of St. Mary's, without any name following that of Christ Church. Doubtless he had charge of both.

The next minister, who bore the historic name of Andrew Jackson, and who may have been of the same stock as Old Hickory or Stonewall, left, at his death in 1710, his books to Christ church parish for the use of the incumbent, and gave £10 sterling to "the meeting-house in Caple Square, Dublin."

Bishop Meade, again writing from memory, says that he made his mark in the vestry book, but if so, it must have resulted from some temporary injury, for it was certainly not the case when he signed papers in regard to secular affairs. The Bishop adds: "He was not

episcopally ordained, and this lead to a correspondence between the vestry and one of the Governors of Virginia, at a time when an order came from England requiring all holding livings to be episcopally ordained should be enforced in Virginia. They plead that he had been serving the parish faithfully for twenty-five years, that he was much esteemed and beloved, and had brought up a large family of children, and laid up something for them from his industrious culture of the glebe (then and now a good farm near the church)." Mr. Jackson remained minister of the parish until his death, though, as far as his will shows, he left neither wife nor children. He appears to have been an emigrant from Belfast, Ireland, and had, no doubt, been a Presbyterian minister.

His successor was Rev. John Bell, who was incumbent until his death in 1743. His inventory shows that he owned land in Lancaster and Prince William, forty-three slaves, &c.

The ministry of Rev. David Currie, who succeeded, was only terminated by his death in 1792. He was a faithful and useful man. Meade gives a pleasant letter from Charles Carter, of Shirley, to Mr. Currie, in which he tells him that he had put in his will a bequest of 500 acres of land for life to Mrs. Currie. No doubt a most cheering epistle for a minister in the dark days of 1790.

We have interesting mention of Christ church during Mr. Currie's pre-Revolutionary ministry in the diary of Colonel James Gordon, of Merry Point, Lancaster. Colonel Gordon was one of the leading men of the county and of fervent piety; but he was of the old type of Scotch-Irishman, and of what has been called "High-Church Presbyterianism." As Mr. Currie sometimes preached against the Presbyterian Church, it is not surprising that Colonel Gordon did not admire him. However, he and the members of his family frequently attended "church," as he called it, in contradistinction to the "meeting-house," as he names the place of worship of his own faith. On August 26, 1758, he writes: "At home with my wife and family, where I have much more comfort than going to church to hear the ministers ridiculing the Dissenters." And on October 7th: "Went with my wife to White Chapel church, where we heard Mr. Currie—a very indifferent discourse—nothing scarce but external modes; much against Presbyterians—so that I was much disappointed, for it was misspending the Lord's Day." At the same time Colonel Gordon was a member of the vestry.

There were two flourishing Presbyterian churches at that time in Lancaster, and no doubt the contrast in preaching between good Parson Currie, who after the old fashion, probably read his sermons with (from his nationality) a Scotch accent, and Davies, Whitfield and Waddell (afterwards Wirt's famous blind orator), who officiated at the "meeting-house," was very strong.

After Mr. Currie's death the parish was for many years irregularly served. These were the dark days of the Church in Virginia. Between 1792 and 1832 appear the names of Leland, Page, McNaughton and Low. Bishop Meade says the two latter were unworthy men. There is some reason to believe, however, that poor Low suffered from some mental infirmity. Born of very humble parents, he early showed great talents, and before leaving Scotland was the author of at least one song, "Mary's Dream," which was long popular in that kingdom.

In 1832 Rev. Ephraim Adams took charge of the parish and continued its minister for four years. He was followed in 1839 by Rev. Francis McGuire, in 1844-1845 by Mr. Richmond, in 1850 and 1852 by Mr. Nash, and in 1853 by Rev. Edmund Withers. He was followed in succession by Revs. George May, H. L. Derby, E. B. Burwell, Mr. Micou and L. R. Combes, the present rector.

In tracing the series of ministers of the parish, the event which makes it pre-eminent among Virginia parishes—the erection of the fine church, which still stands, unaltered—has been passed over.

The church built in 1670 became too small for the congregation, and a larger one, with some change of location, was considered. Robert Carter, of Corotoman, even then known as "King Carter," offered, if the site was retained, to build one at his own expense. In his will, dated August 26, 1728, he made the following bequest:

"It is my will and I do ordain that whenever the vestry of Christ church parish shall undertake to build a brick church in the place where the present church stands, that there be paid out of my estate by my three elder sons & ex'ors the sum of £200 sterling money; one half part of this money to be paid out of my son John's estate, the other half is to be equally paid by my son Robert and my son Charles out of their part of my estate, this money to remain in my ex'or's hands until one-half the work is completed, provided alwaies the Chancel be preserved as a burial place for my family as the present chancel is, and that there be preserved to my family a commodious pew in the new chancel; & and it is my further will that the bricks that are now made & burnt shall be appropriated to the building of the said Brick church, or as many thereof as will perfect the building, and likewise

the bricks that shall be made & be there at my decease, and if my son John shall have occasion to make use of any of the said bricks, then he be obliged to make & burn as many more for the use aforesaid. I give twenty pounds sterling to be laid out in a piece of plate for the use of our church to be sent for and engraved according to the direction of my son John."

Colonel Carter not only made this bequest in his will, but when the work was undertaken in his lifetime gave largely in addition. The vestry book quoted by Bishop Meade (an extract from which is preserved by one of the Carter descendants) shows that he bore the entire cost of building, reserving one-fourth of the church for his servants and tenants, besides a very large pew near the chancel for his immediate family. Tradition says that the congregation did not enter on Sunday until the arrival of his coach, when they followed the "King" into church. A map of the great Corotoman estate remains in the clerk's office at Lancaster Courthouse. It contained 8,000 acres and stretched along the bank of the Corotoman river and far out into the country, extending beyond the present Kilmarnock, and including the present Irvington. A close set hedge of cedar trees, many of which still remain, ran on both sides of a straight road, three miles from Corotoman house, on the Rappahannock, to the church. Bishop Meade's description of the church, as he saw it in 1838, is worth repeating:

"My next appointment was at Christ church, Lancaster, on the 23d of June. This was the day appointed by the Convention to be observed as a day of humiliation, fasting and prayer on account of the languor in the Church, and the sins and troubles in the nation. No temple of religion, and no spot in the Diocese could have been selected more in accordance with the solemn duty of that day than the old and venerable church in which three of God's ministers were assembled. I preached a sermon adapted to the occasion, and then proposed that those who were minded to spend the day as the Church recommended should remain for some hours at that place in suitable religious exercises. A goodly number complied with the invitation, and after an interval of perhaps an hour, which was spent in surveying the building and the tombs around this ancient house of God, another service was performed, and a second appropriate discourse was preached by the Rev. Mr. Nelson, the service having been performed by Mr. Francis McGuire, the present minister of the parish. The past history and

present condition of this hallowed spot and temple deserve a more particular notice. This notice is derived from the memorials furnished by the house itself, the tombstones around and within, and the vestry book of the parish, kept from the year 1654 to 1770, to which I had access."

The Bishop then describes the building of the earlier church, and Robert Carter's offer to build a new one, and continues: "The offer was cheerfully accepted, and the present house was completed about the time of Mr. Carter's death—that is, about the year 1732—and exhibits to this day one of the most striking monuments of the fidelity of ancient architecture to be seen in the land. Very few, if any, repairs have been put upon it; the original roof and shingles now cover the house and have preserved in a state of perfection the beautiful arched ceilings, except in two places, which have within a few years been a little discolored by the rain, which found its way through the gutters where the shingles have decayed. The walls of the house are three feet thick, perfect and sound. The windows are large and strong, having probably two-thirds of the original glass in them. The pews are of the old fashion, high-backed and very firm. A very large one near the altar, and opposite the pulpit, together with the whole north cross of the building, was especially reserved by Mr. Carter for the use of his family and dependents in all time to come.

"It deserves to be mentioned that, in addition to the high backs, which always concealed the family and prevented any of them from gazing around when sitting or kneeling, a railing of brass rods, with damask curtains, was put around the top of the pew, except the part opposite to the pulpit, in order, it is supposed, to prevent the indulgence of curiosity when standing. These remained until a few years since, and parts of them may probably yet be found in the possession of neighbors or relatives. In further evidence of the fidelity with which the house was built, I would mention that the pavement of the aisles, which is of large freestone, is yet solid and smooth, as though it was the work of yesterday. The old walnut Communion table also stands firm and unimpaired, and not a round from the railing of the chancel is gone or even loosened. The old marble font, the largest and most beautiful I ever saw, is still there; and, what will scarce be credited, the old cedar dial-post, with the name of John Carter, 1702, and which was only removed a few years since from its station without the door, where it was planted in the ground, is still to be seen in its place

of security under the pulpit. In such a house, surrounded by such memorials, it was delightful to read the Word of God and the prayers of the Church from the old desk, to pronounce the commandments from the altar near which the two tables of the law, the creed and the Lord's Prayer are still to be seen, in large and legible characters, and then to preach the words of eternal life from the high and lofty pulpit, which seemed, as it were, to be hung in the air. Peculiarly delightful it was to raise the voice in such utterances in a house whose sacred form and beautiful arches seemed to give force and music to the feeblest tongue beyond any other building in which I ever performed or heard the hallowed services of the sanctuary. The situation of the church, though low and surrounded on two of its sides by woodlands. with thick undergrowths, is not without its peculiar interest. A few acres of open land, with some very large trees, chiefly spreading walnuts, furnish ample room for the horses and vehicles of those who attend it. An old decayed wall with a number of graves and tombstones around the house, add no little to the solemnity of the scene. Among these, at the east end of the house, within a decent enclosure, recently put up, are to be seen the tombs of Robert Carter, the builder of the house, and his two wives. These are probably the largest and richest and heaviest tombstones in our land. A long Latin inscription is seen on that of Mr. Carter. While the tomb of the husband is entire, those of the wives appear to have been riven by lightning and are separating and falling to pieces." Writing of the church as it was in 1853, the Bishop said: "When a few years since it was repaired, the only repairs required were a new roof (and but for the failure in the gutters that would have been unnecessary), the renewal of the cornices, supplying the broken glass, and painting the pews, pulpit, &c. All the rest were in the most perfect state of soundness. The shingles, except in the old decayed gutters, were so good that they were sold to the neighbors around, and will probably now last longer than many new ones just gotten from the woods. * * * In taking off the roof of old Christ church for the purpose of renewing it, the secret of the durability of the plastering was discovered. Besides having mortar of the most tenacious kind and of the purest white, and laths much thicker and stronger than those now in use, and old English wrought nails, the mortar was not only pressed with a strong hand through the openings of the laths, but clinched on the other side by a trowel in the hand of one above, so as to be fast keyed and kept from falling.

"In all respects the house appears to have been built in the most durable manner, but without any of the mere trinkets of architecture. The form and proportion of the house are also most excellent, and make a profound impression on the mind and eye of the beholder. Though the walls are three feet thick, yet such is their height and such the short distance between the windows and doors, and such the effect of the figure of the cross, that there is no appearance of heaviness about them. The roof or roofs are also steep and high and take the place of tower or steeple."

Since Bishop Meade wrote, the Civil War and the poverty and distress which followed it have come. The venerable old church has suffered further from vandalism, and on account of the weakened condition of the supports of the pulpit, services have been rarely held. This noble example, as well of the skill and thoroughness of the mechanics of the past, as to its pious liberality, has defied alike time and human destructiveness, and stands to-day, needing only a few hundred dollars to make it again a perfect example of the Eighteenth Century Colonial church.

Though the roof had become leaky, portions of the gallery and pulpit stair-railing carried off by relic-hunters, most of the windows broken by passing vandals, the Creed and Commandments torn from their frames, the tombs in the yard broken into fragments (it is stated in the neighborhood that a large piece of the tomb of Robert Carter, containing the coat-of-arms, was stolen and carried away not many years ago by a party who were on the Rappahannock in a yacht belonging to a well-known New York man), and even the baptismal font broken, the main fabric of the church within and without remains as when built. The high pulpit, with the sounding-board above it, and the clerk's desk below; the great pews of black walnut, some of them capable of holding twenty people, and the rock-like plaster on the walls, remain as they were, only needing comparatively slight repairs and refreshing.

Mr. R. S. Mitchell, of Irvington, who has long been a vestryman of the parish, and has been indefatigable in his efforts towards the restoration of the old church, has furnished measurements of the building. It is in the form of a Greek cross, the main body of the church and the transepts measuring externally sixty-eight feet. As the walls are three feet thick, the interior dimensions are sixty-two feet. The ceiling, which forms a groined arch over the intersection of the aisles, is

thirty-three feet from the floor, and the top of the roof is ten feet higher. The flooring of the aisles, of slabs of freestone, is still solid and smooth, while the raised plank flooring of the pews is, in most instances, in fair condition.

There are three round windows in the gables, and twelve others, which are six by fourteen feet. The high pews, of solid black walnut, with seats running around them, are still solid and strong, but the woodwork is dull from age. There are twenty-five pews, twenty-two with a seating capacity of twelve each, and three which will contain twenty persons each. These latter were for the Carter family and attendants, and for the magistrates.

A few years ago the Association for the Preservation of Virginia Antiquities gave $500 toward the repair of this venerable church, and with this and several hundred dollars raised in the parish and by other friends, among whom should be especially noted Mrs. Rosa Wright Smith, of Fort Hancock, N. Y., the roof was thoroughly restored, and all the lights replaced in the windows, which are now guarded by wire screens; a barbed wire fence was put around the churchyard, and a person living nearby employed to watch the church. Therefore, there is no further danger of the desecration from which the church has so often suffered.

Only a few hundred dollars is now required to restore this most interesting relic of our past to its original condition. The pews and the great double doors, each separate door measuring five by twelve feet, only need oiling and cleaning to be restored to their original color and polish. One gate is missing from the chancel rail; most of the railing to pulpit and gallery stairs is gone, as is also one foot of the old Communion table, and, as has been stated, the Creed and Commandments have been torn from the frames, which still, however, remain. The rays on the sounding-board need regilding, and the font, which Bishop Meade said was the largest and most beautiful he ever saw, requires a skilled hand to place together the four pieces into which some savages (said to have been a party of drunken sailors) have broken it. With these things done, we will have an unchanged example of a Colonial church of the first class.

It is hoped that all who may feel an interest in this restoration, whether from an antiquarian, religious or family point of view, will aid the good work.

Such is Christ church, and such, imperfectly told, is the history. It

is the only Colonial church in Virginia erected by one man, and it is the only one of that period which has come down to us unaltered. It is a monument to the pious generosity as well as to the great estate of Robert Carter, and the spot was intimately assóciated with the Carter family for four or five generations. The descendants of the founder of the church, in his own and hundreds of other names, have spread throughout the country, and many of them have prospered greatly in worldly affairs. The majority of them still adhere to the faith of their ancestor. What a fine work it would be if the descendants of this founder would make the old church their own especial charge, make the small repairs necessary and endow it so that there might always be an assistant to the rector of the parish (now containing three other churches), who would regularly officiate at Christ church. The country surrounding it is now becoming one of the most prosperous sections of rural Virginia, the opportunity for effective work is very great, and the fine old church, no longer a mere antiquarian relic, would become a potent factor for good in the Diocese and State. Could any man have a nobler monument?

CHRIST CHURCH, MIDDLESEX, COUNTY, VIRGINIA

BY THE REV. JOHN MONCURE, D. D.

THE county of Middlesex is a narrow peninsula, lying between the Rappahannock and Piankatank rivers. Its eastern boundary is washed by the waters of the historic Chesapeake Bay, and it was therefore easily accessible to the earliest settlers of the country.

Originally, Lancaster county embraced the territory on both sides of the Rappahannock for many miles. From this Middlesex was formed on the southern shore. Records in the Virginia Land Office in Richmond show that this division occurred as early as 1669. The original county-seat of Lancaster was located in what is now Middlesex.

The settlement of this section was probably as early, or even earlier, as it is nearer the ocean, than the present county of Lancaster. Many of the original settlers coming from Middlesex, in England, transferred the name of the old home to the new, thus bringing the mother land closer to them. The county is one on which nature has smiled benignly. Rich soil, salubrious climate, beautiful scenery, in which the water forms a very attractive feature, and every facility known in Virginia for living comfortably. Some of the best people in our land in early days established their homes in this county. And some of the old-time mansions are still to be seen, retaining vestiges of former grandeur and reminding the contemplative of the attractiveness of old-time Virginia life.

Until separation of the territory into two counties, one minister served the whole, though there were two parishes on either side of the river. Those on the south side were called Lancaster and Piankatank, and in 1666 they became one again, under the name of Christ church, Lancaster county.

Very fortunately the original Vestry Book has been preserved, and from it much valuable information has been obtained in reference to the early Church history of the county. This book Bishop Meade had access to when preparing the article on the Parishes in Middlesex, in

his "Old Churches, Ministers and Families of Virginia," and for most of the information in this article the writer is indebted to the matter which he obtained therefrom.

In 1650 the churches in the district now covered by the two counties were in charge of the Rev. Samuel Cole. In 1666 the name of the Rev. Mr. Morris appears as minister. It was during his rectorship, or a short time thereafter, that some dissensions arose as to the bounds of the two parishes, which led to their reunion.

The first entry in the old Vestry Book states that Mr. Henry Corbin had been appointed to keep the register of the parish, according to a late act of Assembly.

The vestry oath is an item of great interest. It is as follows:

"I, A. B., as I do acknowledge myself a true son of the Church of England, so do I believe the Articles of Faith therein professed, and oblige myself to be comformable to the doctrine and discipline therein taught and established, and that as a vestryman of Christ church, I will well and truly perform my duty therein, being directed by the laws and customs of this country, and the Canons of the Church of England, so far as they will suit our present capacity; and this I shall sincerely do, according to the best of my knowledge, skill and cunning, without fear, favor, or partiality; and so help me God."

In 1666 the vestry resolved to build a mother church, after the model of that at Williamsburg, the glass and iron to be imported from England. This was done at a point midway between Brandon and Rosegill, the seats of the Grymes and Wormley families, not far from the Rappahannock. This was used until 1712, when a new one was built in the same place.

On the 29th of January, 1666, it was resolved to continue the Rev. Mr. Morris as minister, but that he be not inducted. On the next day he was paid his salary and dismissed, probably because of a natural objection to the terms of his call.

In the same year a glebe was purchased and the Rev. John Shephard called as minister for six months. At the expiration of that time he was called for twelve months, and then permanently. Mr. Shephard was evidently a man of piety and ability, for at his death the following minute was recorded in the Vestry Book:

"It is ordered by this present vestry, that whereas it has pleased Almighty God to take out of this life Mr. John Shephard, our late Worthy minister, and this vestry and the whole parish desiring to have his place supplied with a gentleman of good life and doctrine

and a true son of the Church of England; and they knowing of none such at present in this country, but have benefices—it is therefore unanimously agreed by the vestry that the Hon. Ralph Wormley, Esq., and Mr. Robert Smith be desired and empowered to write, in the name of this vestry, to the Hon. the Lady Agatha Chichely, and Major General Robert Smith—who, it is hoped, are now safe in London—to request them, or either of them, that they will please to take the trouble to procure a fit minister in England to come over and supply the place of Mr. Shephard."

In this resolution the vestry pledged themselves not to employ any one except temporarily until the clergyman came from England, whom they agreed to accept as their minister, offering for his support the use of the glebe lands, which contained four hundred acres, and an annual allowance of sixteen thousand pounds of tobacco and caske, besides all perquisites and other profits.

During the vacancy the parish was supplied by the Rev. Superiors Davis.

In November of that year Major General Robert Smith returned from England with the new rector, the Rev. Deuell Read. Mr. Read served the parish seven years, and proved a worthy successor to Mr. Shephard. He arranged for a monthly administration of the Blessed Sacrament of the Lord's Supper in the mother church. "And, moreover, that this great solemn mystery might as well worthily as frequently be observed, he did frankly and freely promise a sermon at the said church monthly, that is to say, on the Saturday in the afternoon, for the guiding the Communion—Not doubting that all parents and masters of families, who ponder the everlasting welfare of souls committed to their charge, would readily comply, and allow convenient liberty to their children and servants to repair to church at such times, there to be instructed and prepared for this religious duty."

This act was a very important step in religious growth, inasmuch as by act of Assembly, which was a renewal of one of the Canons of the Church of England, it was only required that the Sacrament be administered twice a year, and in this case it was proposed to have it in the mother church, which was but midway of a parish forty miles in length. There were two other churches, at either end of the county. At a later date, however, the communion was administered in all of them.

After his resignation Mr. Read returned to England, and there is an entry in the Vestry Book as follows:

"I, Deuell Read, late of Middlesex in Virginia, having lived in the county for at least seven years past, and received divers kindnesses from the parishioners thereof, and Almighty God in His great goodness, having preserved me through many dangers in my return to England, and being most kindly received by my Right Honorable and Right Rev. Henry, Lord Bishop of London, do, in point of gratitude to Almighty God, and in honour for the Church of England, freely give and bestow, for the use of my successors in the said parish, four milch cows and calves, four breeding sows, a mare and colt, to be delivered on the glebe of said parish to the next incumbent, he to enjoy them and their increase for his own use, and leaving the like number and quality on his death to his successors; humbly requesting my aforesaid Right Rev. Diocesan to give charge to his Commissary there to take care herein, and to settle it in such manner as to him shall seem fit, according to the true intent hereof. Witness my hand in London, this 12th day of November, in the second year of our Sovereign Lord and Lady King William and Queen Mary, etc. Deuell Read."

In imitation of this act, another entry states that: "The following gentlemen, Vestrymen of the parish, viz.: Henry Corbin, Richard Perrott, Abraham Weeks, John Hastewood, Richard Cock, Robert Chewning, agree, each of them, to mark one cow-calf with a crop in the right ear, to be kept, as well as their own cattle, until they be two years old, then given to the vestry as stock for the parish." In 1692 the Rev. Matthew Lidford was chosen minister, and died after a rectorship of one year. He was succeeded by the Rev. Samuel Gray, who in 1698, after serving the parish most unworthily, agreed to resign on the payment to him of a certain amount of tobacco. His career was a dark cloud in the history of the church.

It may be stated here, however, that the ministry of the Church in these early days, as shown by the records of this parish, will compare favorably with that of any period and of any religious body. Bad men there were then, as there are now, among all Church bodies, but they were the exception.

In 1669 the Rev. Robert Yates became rector, and continued so until about 1704, when ill health compelled his return to England. His record was evidently that of a good and true man, for his vestry continued his salary for some time in hope of his return. The Rev. Bartholomew Yates (supposed to be his son) succeeded him. He served the parish as minister for eighteen years, when he was called

to York-Hampton Parish. His vestry increased his salary to two thousand pounds of tobacco, in order to retain his services, and on the Vestry Book is the copy of a petition to the General Assembly, signed by John Robinson, to take measures to have him remain where he was so highly esteemed. He continued in Middlesex, therefore, until his death, which occurred in 1734, thus completing a rectorship of thirty years.

Mr. Yates had sons in England at college, and the vestry decided to wait two years until his son, Bartholomew, was ordained. In the meantime the parish was served by the Rev. Messrs. John Reade and Emmanuel Jones, from parishes nearby. Rev. Bartholomew Yates 2d was rector for twenty-five years, serving the parish until 1767.

Nine years before this date, the Rev. William Yates and the Rev. Robert Yates were ministers in the adjoining parishes of Petsworth and Abingdon, in Gloucester county, and they were either grandsons or great-grandsons of the Rev. Robert Yates, the family thus contributing great strength to the Church in its early days in Virginia.

A large tombstone was placed over the grave of the Rev. Bartholomew Yates in the churchyard. It is still in its place, and bears the following inscription: "Here lie the remains of the Rev. Bartholomew Yates, who departed this life the 26th day of July, 1734, in the fifty-seventh year of his age. He was one of the visitors of William and Mary College, as also Professor of Divinity in that Royal Foundation. In the conscientious discharge of his duty, few ever equalled him, none ever surpassed him. He explained the doctrine by his practice, and taught and led the way to heaven. Cheerfulness, the result of innocence, always sparkled in his face, and, by the sweetness of his temper, he gained universal good will. His consort enjoyed in him a tender husband, his children an indulgent father, his servants a gentle master, his acquaintances a faithful friend. He was minister of this parish upwards of thirty years; and to perpetuate his memory, this monument is erected at the charge of his friends and parishioners."

The descendants of Mr. Yates are many and honored in different parts of the State.

In 1767 the Rev. John Klug became rector, and, it is thought, continued so until his death, in 1795. His ministry was also marked by deep piety and earnestness, and his works lived after him. He was succeeded by the Rev. Mr. Heffernon, whose ministry was one of shame and dishonor. He was rector for eighteen years, the Church suffering

from his presence. At the time of his death, in 1813, the condition of the church was depressing in the extreme; indeed, as Bishop Meade says, "Its prostration was complete." This was brought about largely by political conditions, the Church generally having suffered greatly at that period, but an unworthy minister is responsible for much of the sin and carelessness among his people.

The respect of some of the people of Middlesex for the matters of the higher life, in those old days, is illustrated in an extract of the will of Mr. William Churchhill, in 1711, in which he bequeathed one hundred pounds sterling to the vestry of Christ Church Parish, Middlesex, to be placed at interest, the proceeds to be given the minister, provided he preached four quarterly sermons each year against the four reigning vices, viz.: Atheism (meaning living without God in the world) and irreligion; swearing and cursing; fornication and adultery and drunkenness.

Twenty-five pounds were put at interest and the interest money was to be given the clerk or sexton attending such sermon.

From 1813 to 1840 there is little record of Church work in Middlesex, though the parish was represented in the Diocesan Council of 1821 by Mr. James Chewning as lay delegate, and in 1840 the old mother church was a ruin, the walls alone standing. At this date Bishop Meade thus strikingly refers to its sad condition:

"And what has become of the mother church—the Great Church as she is styled in her journal—standing in view of the wide Rappahannock, midway between Rosegill and Brandon?

"More, perhaps, than fifty years ago it was deserted. Its roof decayed and fell in. Everything within it returned to its native dust. But nature abhors a vacuum. A sycamore tree sprung up within its walls. All know the rapidity of that tree's growth. It filled the void. Its boughs soon rose above and overspread the walls.

"In the year 1840, when it pleased God to put it into the hearts of some in whom the spirit of Old Virginia Episcopalians still remained, to seek the revival of the Church's dry bones in Middlesex, that huge overspreading tree must first be removed piecemeal from the house, and the rich mould of fifty years' accumulation, to the depth of two feet, must be dug up before the chancel floor and the stone aisles could be reached—faithful workmanship of other days. These were uninjured, and may still remain, while generations of frail modern structures pass away. The house is now one of our best country churches. The graves of our ancestors are all around it. In scattered

Christ Church, Middlesex County, Va.

fragments some of the tombstones lie; others too substantial to be broken, too heavy to be borne away, now plainly tell whose remains are protected by them.

These blessed improvements were wrought largely through the energetic interest of Mrs. Kemp (Barbara Minor) Gatewood, who started the movement which resulted in the restoration of the old church. Others assisting prominently in the work were Dr. Rowan, Dr. Nicholson, Mr. Boswell Roy, of Rosegill; the Blackburns and Segars and Mr. Gatewood.

In the original arrangement of the parish there were two churches in addition to the parish church. These were situated in the upper and lower ends of the county, respectively. The three were known as the Upper, Lower and Middle churches. All were of brick, and are now standing, but the Upper church is occupied by the Baptists, who have named it "Hermitage," and the lower by the Methodists, and is still known as the Lower church.

The Rev. Mr. Carraway, rector about 1845, writing to Bishop Meade, thus speaks of them:

"The Upper and Lower churches or chapels are still standing. One of them is about to be repaired by the Baptists. The Lower chapel retains some appearance of antiquity, in spite of the effort to destroy every vestige of Episcopal taste and usage. The high pulpit and sounding-board have been removed, and the reading desk placed within the chancel, before which is the roughly carved chest which formerly held the plate and other articles for the decent celebration of the Holy Communion.

"There were three sets of plate in the parish. A descendant of one of the earliest families, now the wife of one of the Virginia clergy, on removing from this county, took with her, in order to keep from desecration, the service belonging to the Lower chapel. She lent it to a rector of one of the churches in Richmond, with the understanding that, upon the revival of the parish, it must be restored. Application was accordingly made in the year 1840, and the vestry received the value of the plate in money, which was given at their suggestion, they having a full service in their possession.

"The plate owned by Christ church was presented by the Hon. Ralph Wormley. It numbered five pieces. But for the inscription, bearing the name of the donor, it would have shared the fate of much that was irreligiously and sacreligiously disposed of.

It was deposited in the bank in Fredericksburg, where it remained

for more than thirty years. It was afterwards in regular use, but was at one time almost destroyed by fire. Enough was rescued, however, for the use of church.

The set belonging to the Lower church was sold by the overseers of the poor."

The old Glebe house, a large square brick building, is still standing at the head of Urbanna Creek, which is near Christ church.

The Rev. W. Y. Rooker was in charge of the work in Mathews and Middlesex a few years after 1840. He was succeeded by the Rev. G. S. Carraway. As to the people who lived in Middlesex in the old days, under the ministrations of the Church, much could be said. They represented some of the most distinguished of the early citizenship of the State, and their descendants have figured prominently in the history of the country. Such names as the following were among them: Corbin, Perrott, Chewning, Potter, Vause, Weeks, Willis, Cock, Curtis, Smith, Dudley, Thacker, Skipwith, Beverley, Wormley, Jones, Miller, Scarborough, Woodley, Whitaker, Robinson, Warwick, Gordon, Chichester, Midge, Churchill, Burnham, Kemp, Cary, Daniel, Price, Mann, Segar, Reid, Eliot, Miles, Montague and Nelson. The names of Sir Henry Chicheley, Baronet and Knight (once Deputy Governor of Virginia), and Sir William Skipwith, Baronet and Knight, appear always at the head of the vestrymen, as written in the vestry books, these titles giving them precedence. They appear to have been active and liberal, giving land and plate to the churches. John Grymes and Edmund Berkeley appear to have been church wardens for a longer period than any others. The Thackers and Robinsons were also constant attendants and church wardens for a long time. So also were the Smiths, Churchills, Corbins, Curtises and Beverleys. Many of these were members of the Council, and held other offices in the Colonial government. The first Beverley on the list was the celebrated Robert Beverley, so noted in the early history of Virginia as a martyr to the cause of liberty. He was clerk of the House of Burgesses and father of Robert Beverley, the historian of Virginia, and ancestor of the other Beverleys.

There were always three lay readers in each of the churches. The names of Chewning, Baldwin and Stevens appear among these. They were required not only to read homilies, but to catechise the children, and see that everything about the church was orderly. By express act of the vestry it was required that these lay readers be sober and reputable men.

The office of vestryman was that of an active worker for the uplift of the people, those holding it being guardians of the poor and destitute, and at the same time supervisors in business matters of the parish and county. There was one very important duty which vestries had to perform and which occasioned differences between them and the Governor of Virginia, namely: To maintain their rights as representing the people in the choice and settlement of ministers. In the English Church the congregation have no part in the choice of their ministers. Patrons appoint them and livings support them. In Virginia the salary being drawn immediately from the people by the vestries, the latter sometimes claimed the right, not only to choose the ministers, but to dismiss them at pleasure. In the absence of Bishops and canons to try ministers, the temptation on the part of the vestries to act arbitrarily is evident. The Governor, therefore, claimed to be the Ordinary, to act as Bishop in reference to this point. Appealing to the English canon, he allowed the vestries the right to call the ministers and present them for induction. Being inducted, the minister could not be displaced by the vestry. He had a right to the salary, and could enforce it by an appeal to law, unless, indeed, for misconduct, he could be deprived by a process under the direction of the Governor. Should a vestry not appoint a minister after a vacancy of six months, the Governor might send one, and induct him as the permanent minister, not to be removed by the vestry.

In the old churchyard rest the remains of many of the people who have figured prominently in the affairs of Church and State. Three of these inscriptions on the tombs are of particular interest. One is the epitaph of Mr. John Grymes, and reads as follows:

"Here lies interred the body of the Honorable John Grymes, Esq., who for many years acted in the public affairs of this Dominion, with honor, fortitude, fidelity to their majesties, King George I. and III. Of the Council of State of the Royal Prerogative, of the liberty and property of the subject, a zealous asserter. On the Seat of Judgment, clear, sound, unbiassed. In the office, punctual, approved. Of the College of William and Mary, an ornament, visitor, patron. Beneficent to all, a pattern of true piety. Respected, loved, revered. Lamented by his family, acquaintance, country. He departed this life the 2d day of November, 1748, in the fifty-seventh year of his age."

Another epitaph reads:

"This monument is erected to the memory of Ralph Wormley, Esq., of Rosegill, who died on the 19th of January, 1806, in the sixty-second

year of his age. The rules of honor guided the actions of this great man. He was the perfect gentleman and finished scholar, with many virtues founded on Christianity."

Mr. Wormley was a member of a number of Episcopal Conventions after the Revolution. After his death the descendants of Colonel Edmund Berkeley appear to be almost all that remained of the church.

This family preserved the Vestry Book from which all of the information gathered by Bishop Meade was obtained.

On the tomb of the wife of Mr. Wormley are these words:

"Beneath this marble lies interred the remains of Mrs. Eleanor Wormley, widow of Ralph Wormley, Esq., of Rosegill, and sister of Colonel John Tayloe, of Mount Airy, who died the 23d of February, 1815, in the sixtieth year of her age. Few women were more eminently distinguished for correctness of deportment, and for the practice of all the Christian virtues. As a wife she was conjugal, as a widow exemplary, as a mother, fond and affectionate, as a neighbor charitable and kind, as a friend, steady and sincere."

There are also tombs of Lucy Berkeley, who died in 1716, and Sir Henry Chicheley, Knight and Deputy Governor of Virginia; the Rev. John Shephard and the Hon. Lady Madame Catharine Wormley, wife of the Honorable Ralph Wormley (the first Ralph Wormley), in the year 1685.

Rosegill, the grand old house of the Wormleys, still stands. It was bought about fifty years ago by Captain John Bailey, a man of great heart, who did much good for the Church in modern years. The old mansion was restored to much of its former grandeur under his ownership.

After his death his widow lived there many years, and it was the privilege of the writer to visit and enjoy her hospitality, and view the house, one of the most interesting relics of a bygone age. Its situation is ideal, in full and beautiful view of the broad river, about two miles from the town of Urbanna. Since Mrs. Bailey's death it has been bought and beautified by a gentleman from Pennsylvania.

The modern history of Christ church is similar to that of most Virginia Colonial churches. After being a long time asleep, it has awakened to a new life, with hopes and aspirations which are well founded. Though sometimes in a feeble condition, it has weathered the storms of war and other trials. The ministers who have served it since 1850 are the Rev. Joseph R. Jones, the Rev. John McGill, the

Rev. Claudius R. Haines, the Rev. J. Hervey Hundley, the Rev. John Moncure (for a brief time), the Rev. Frank Stringfellow, the Rev. E. B. Meredith, the Rev. H. J. Beagen and the Rev. R. C. Cowling, the present incumbent. Special mention should be made of the Rev. J. Hervey Hundley, through whose energy and interest, largely, the church in Middlesex was kept alive for many years. Dr. Hundley was originally a Baptist minister in Lower Essex. He came over to the Church, bringing his congregation with him. He served Christ church as a rector for several times, being recalled time and again as the church became vacant. He went to his reward about four years ago, and, like all of the blessed dead, his works live after him.

Among the faithful laymen of modern days was Mr. Oliver J. Marston, of Saluda. He, too, has gone to his rest, but his active, whole-souled interest in the old church and its affairs will long remain in the hearts of the people.

The parish is now in good condition. The old church building has been improved by extensive repairs and adornments. It has been enriched by some fine memorial windows, and is now a place of beauty as well as of sacredness. The present vestry is as follows: Mr. F. M. Eastman, senior warden; Mr. J. C. Gray, junior warden; Mr. Gordon Taylor, register, and Messrs. William Seagar, Marion Walters, William T. Perkins, W. C. Walker and Benjamin Upton.

AQUIA CHURCH, OVERWHARTON PARISH, STAFFORD COUNTY, VA.

BY THE REV. JOHN MONCURE, D. D.

STAFFORD is the northernmost county of the "Northern Neck," or that portion of Virginia lying between the Rappahannock and Potomac rivers. It is a part of the very early settled land in the new world, its organization being fifty-seven years after the settlement at Jamestown.

Were all of its records at hand, they would doubtless prove of interest to the lover of American history, second only to those which relate to days when Englishmen realized for the first time that there was, indeed, a home for them beyond the seas.

The county organization dates back at least as far as 1664. It was originally a part of Westmoreland, and extended up the Potomac river as far as what is now Georgetown, or West Washington, and to the west as far as the Blue Ridge Mountains, including some of the most fertile sections of the State. The counties of Prince William, Fairfax, Fauquier and Loudoun were thus within its bounds. What afterwards became the homes of Washington, Mason, Fairfax and others were part of Stafford.

The first grants of land in Stafford, which were near the Rappahannock River, at Fredericksburg, were awarded to Messrs. Gerald Fowke, Richard Heaberd and Robert Alexander, on March 23d, 1664. From the records in the Land Office at Richmond it would appear that this section of country was rapidly settled.

From 1664 to 1680 the following names appear among the landowners in the county: Meese, Calclough, Wather, Beach, Hatloft, Morris, Boris, Hunston, Howison, Gaylard, Anderson, Palmer, Waller, Collingwood, Briggs, Bailey, Travers, Buchner, Hall, Walker, Watson, Berry, Normansell.

As Virginia is the mother of States and statesmen, Stafford is a mother of counties and distinguished men in Church and State. In its original dimensions, it did not touch the Rappahannock River. In June, 1666, the county, according to old records, was represented in the House of Burgesses by Colonel Henry Meese. His salary was a

cask of tobacco a day, with one hundred and fifty pounds for traveling expenses, and if traveling by water, one hundred and twenty pounds, at the rate of four days each way for his attendance as a member of the Assembly.

As to the history of the first settlers, nothing can be stated with definiteness. Some of these may have come immediately from England or Scotland, and from names of citizens, about twenty years later, it would appear that many were from the last-named country originally. The tide of emigration had then set in steadily towards the New World. Others of the early inhabitants may have come from Lancaster, Westmoreland, Northumberland, and lower counties, nearer the coast, which was naturally the first settled land. Among the people prominent in the history of the county was Mr. George Brent, who came to Stafford from Maryland in 1683. He acquired large estates, called Woodstock and Brenton. The first of these still exists in the original name. It is at the head of Aquia Creek. There was considerable contention for this property by the Maryland authorities, the little colony then being governed by Lord Baltimore. It was claimed that his possessions extended into what is now Virginia, up Aquia Creek, taking in the land aforesaid. The claim was not allowed. Mr. Brent was a Roman Catholic, and although the prejudice against that religion was great, his worth was acknowledged, for on May 2, 1683, he was appointed by the Governor and Council Receiver-General north of the Rappahannock River, and on July 10, 1690, he was made Ranger-General of the Northern Neck. The prejudice to his religion, however, was shown in 1693, when George Brent and his brother, Robert, were inhibited from practicing law, in view of their being Papists, the light of religious liberty not having then shone upon the land, or what may have been possible, the intolerance of dogma, on the part of those who were thus punished, having made itself felt in secular affairs; both conditions being alike lamentable. These conditions evidently changed, even in that age, and the spirit of love became assertive; for one of these gentlemen afterwards was associated in practice with Mr. William Fitzhugh, and another was joint sponsor with the first George Mason at the baptism of an Indian boy, whom they had taken prisoner.

George Brent was twice married, his second wife being a daughter of Colonel Henry Seawell, of Maryland, whose widow married Lord Baltimore. Her tomb is still to be seen in Aquia graveyard, about

one mile from Woodstock. It bears this inscription: "She was the daughter of Lady Baltimore, by Henry Seawell, Esq., Secretary of Maryland; her age 35 years."

Another interesting item of history is the settlement of Huguenots in Stafford in 1700. There is on record a paper, entitled "French Men's Petition from Ettiene Reinbau, Jean Borchbleau, Jean Cabelle, Lewis Direaubaum, Charles Peraut, Marie Reinmonde, Pere Rousseau, Isaac Lafite, Abraham Michau, Piere Batie, Anderic Lebornie and John Calvert, stating that they have come to Stafford as strangers. reduced to extremity and poverty, and praying to be exempted from county levies for what time the court shall think fit." This record is dated March, 1700. These people, it is thought, afterwards left the country, and some joined the French colony at Mannakin Settlement, in Henrico, now Powhatan county.

In the early county organization there are recorded, in 1680, such names as George Mason, Matthew Thompson, John Alexander, Philip Buckner, Rice Hooe, Richard Fossaker, John Washington, Robert Colston, James Sumner, John Waugh, Thomas Gregg and Thomas Owsley among the officers; and some years later, in the beginning of the eighteenth century, are Henry Fitzhugh, Thomas Lunn, John Waugh, James Jameson, Rawleigh Travers, and others, whose descendants are numerous at the present day, many having the same names.

Stafford Courthouse was first situated at Marlboro, on the Potomac. The present building, about seven miles west of that site, was erected in 1783, two acres of land having been deeded to the county for courthouse and prison by William Gerrard and William Fitzhugh.

Many of the places whose names link the past with the present still exist. Among these are Arkendale, Chappawamsic, Clermont, Somerset, Chelsea, Clifton, Dipple and Woodstock, in the upper end, and Boscobel, Argyle, Chatham and Snowden, in the lower end of the county. The old homes on some of these estates have passed away.

The history of the Church is naturally closely interwoven with that of the county organization. Some of the very early records of the county, which were taken away during the Civil War, were found in the New York State Library, and restored to their rightful place within late years. From these the following interesting facts have been obtained:

"September 7, 1664. Wm. Green, and Vincent Young, sworn wardens

Aquia Church, Stafford County, Va.

of Potomac Parish." This was evidently the first Stafford Parish, its boundaries being the same as those of the county.

"November 19, 1665. Mr. Hugh Dowding sworn Church Warden."

"November 28, 1666. Vestry chosen as follows: Captain Jno. Alexander, Mr. Richard Fossaker, Mr. Richard Heabeard, Mr. Robert Osborne, Mr. John Heabeard, Mr. Wm. Heabeard, Mr. Robert Howson, Mr. Vincent Young, Wm. Green, Jno. Withers, Thos. Humphrey, and Thos. Gregg. Mr. Robert Osborne and Mr. John Withers Church Wardens."

"April 3d, 1667. The Court doth order that the minister preach at three particular places in this county—viz.: At the southeast side of Aquia and at the Court House, and Chotanck, at a house belonging to Robert Townshend; to officiate every Sabbath Day in one of these places, successively, until further Order."

"June 12th, 1667. Vestry as follows: Dodman, Meese, Mason, Alexander, Rd. Heabeard, Mr. Wm. Townshend, Wm. Heabeard, Mr. Wm. Greene, John Wiser, Vincent Young and David Anderson."

"Oct. 8, 1667. Whereas, There is no certain place in the upper precincts of this county for the reading of Divine Service, the Court doth order that John Withers, Church Warden for these precincts, agree for a house to read at the most convenient place."

It will be noted that no minister is named in connection with these proceedings, but there possibly may have been one or more.

The evidences point to a God-fearing people, however, whose strength of purpose in the trying days of early settlement was shown in their determination to worship and serve the God of their fathers. The proud heritage of such righteous example has been cherished by their descendants, and assisted in the honorable citizenship of succeeding generations.

If there were any church buildings they were probably of wood, the traces of which have long since been lost.

The first minister of whom there is record was the Rev. John Waugh. It is not improbable that he was the original rector of Stafford county, though he is first brought to notice in 1680.

There were then two parishes in the county—Stafford and Chotanck. Mr. Waugh seems to have been a man of great strength of character, as well as of personal influence with his people. It is noted that on March 11, 1692, there being difficulty in getting some to take charge of the ferry over Potomac Creek, he contracted to do it himself. He

is said also to have been wise in temporal affairs, having patented and purchased considerable land, and he died, leaving a large estate. His descendants were prominent in county affairs in the early days, but the name has passed from the county, other sections having doubtless claimed those bearing it.

During his rectorship there was much fear of the aggression and domination of Romanism, James II. being upon the English throne, and his views being pronounced in favor of breaking down the principles of Protestantism. It is said that Mr. Waugh was very energetic in keeping this danger before the people, and great excitement was created, and from his addresses and methods of agitation employed by others, a very serious state of affairs was threatened. Mr. Nicholas Spencer, of Cople, Westmoreland, then Secretary of State in Virginia, stated that a rebellion as great as that led by Bacon was imminent. Happily, all of this was adjusted. William and Mary replacing James, peace and Protestantism reigned once more.

In the year 1700, we find again two parishes in the county—Overwharton and St. Paul's; the former, like the county, taking its name from the corresponding place in England. The Rev. John Frazier was the rector of Overwharton.

The population of the county can be estimated from the fact that in the first-named parish there were 318 titheables, and in the latter 346. These represented about one-fourth of the population.

In 1710 the same two parishes appear, with the Rev. Alexander Scott as rector of St. Paul's. It would appear that these parishes were generally served by one rector, the scarcity of clergy in Virginia being one of the regrettable conditions. This was evidently so in the early history of the Church, until the latter part of the 18th century.

The Rev. Mr. Scott was rector nearly twenty-eight years, and died April 1, 1738, aged 52 years. He must have been a useful man in the Church, there being many evidences of his earnestness. During his rectorship the old Potomac church, situated near the creek of that name, was probably the parish church. Bishop Meade speaks of it as "one of the largest in Virginia." This venerable building, after desecration by the soldiers in the War of 1812, and by others who had lost the sense of veneration, crumbled into ruins, and even these have been obliterated. This church was situated six or seven miles from Old Aquia.

From the report of Mr. Scott to the Bishop of London, noted by Bishop Meade, it appears that in the parish there were "six hundred and fifty families, eighty to one hundred communicants in attendance, one church and several chapels; his glebe was so inconvenient that he rented it out and bought one more convenient for himself. His church and chapels as full as they could hold."

Mr. Scott is buried at Dipple, his seat on the Potomac. The tomb is still to be seen, together with a number of others, representing some of the first families of long ago. It is a slab resting on four pillars. The epitaph, surmounted by the Scott arms, is as follows: "Here lies the body of the Rev. Alexander Scott, A. M., and Presbyter of the Church of England, who lived nearly twenty-eight years, Minister of Overwharton Parish, and died in the fifty-third year of his age, he being born the 20th day of July, A. D., 1686, and departed this life the 1st day of April, 1738." Upon the coat of arms is inscribed these words:

"Gaudia Nuncio Magna."

A beautiful memorial of Mr. Scott is the Communion service which is in the possession of Old Aquia church, and in regular use.

It consists of three pieces—chalice, cup and paten of beaten silver, and very massive. Each piece contains this inscription: "The gift of the Rev. Mr. Alexander Scott, A. M., late minister of this Parish Anno 1739." The service was evidently purchased with money bequeathed for the purpose, as the date is the year after Mr. Scott's death. It has passed through some of the country's most trying days, and was buried in the earth for safety during the three great wars—of the Revolution, of 1812, and that between the States. It was during Mr. Scott's rectorship (in 1730) that some very important changes were made in county and parish lines. The county of Prince William was formed from the heads of King George and Stafford; and Hamilton Parish was organized in the new county.

Mr. Scott was succeeded by the Rev. John Moncure. He was a native of Scotland, but a descendant of the Huguenots, who fled from France on the Revocation of the Edict of Nantes. Mr. Moncure came to America and settled in Northumberland county, Virginia, where, after two years' private study, he went to England for holy orders, which he received at the hands of the Bishop of London. Returning to the New World, he became curate to Mr. Scott, and on the death of the latter, his successor, as stated.

He was rector of the parish for twenty-six years. Like his predecessor, he was a man to whose influence the growth of the early Church owes much.

Mr. Moncure married Frances, the daughter of Doctor Gustavus Brown, of Charles county, Maryland, and her sister was the wife of the Rev. James Scott, rector of the neighboring parish of Dettingen, in Prince William. He evidently resided at the Glebe, near Old Potomac church, but in the later years of his ministry, having by good management accumulated money, he purchased an estate in the northern section of the county, where he made his home. This place is called "Clermont." The house is still standing, and is in excellent preservation, being the true type of the old-time English home.

One daughter of Mr. Moncure was the wife of Governor Wood, of Virginia. In a letter to a friend, she speaks of the location as "the most beautiful eminence I have ever beheld." It overlooks the Potomac River on one side and Chappawamsic Creek on the other. Mr. Moncure had a large family, and among his descendants are the Daniels, Conways, Robinsons, and many other families in Virginia and elsewhere.

This letter of Mrs. Wood and another from George Mason, of Gunston, author of the Bill of Rights, a warm friend of Mr. Moncure and kinsman of his wife, which was written to Mrs. Moncure just after her husband's death, pays beautiful tributes to him as a man and Christian.

Part of the parish register during Mr. Moncure's rectorship has been preserved. It contains over twenty-five hundred names, many, if not the greater number, of them being unknown in the county to-day. This book was kept for many years by the Hon. R. C. L. Moncure, of the Virginia Court of Appeals, and great-grandson of Mr. Moncure, and is now in Stafford, and in good preservation

During Mr. Moncure's rectorship Aquia church was built. A building was erected in 1751, which was soon after destroyed by fire. On its site the present church stands, having been built in 1757. It occupies a commanding eminence near the public road from Fredericksburg, and is one of the most beautiful of Virginia's Colonial churches. Like many of them, it is cruciform and of brick. Unlike most of them, it has a bell and clock-tower, the hands of the latter having been in existence until the last few years, marking the dead past. Over the south door, in white letters on black ground, are these

words: "Built A. D. 1751. Destroyed by fire 1751, and Rebuilt A. D. 1757 by Mourning Richards, Undertaker. Wm. Copein, Mason."

The aisles of the church are of stone, the cross in the center being of white marble. At the southeastern angle of the cross is the old "three-decker" pulpit, with its great sounding-board. The chancel is at the east end of the cross. It contains a handsome reredos, with four panels, on which are the Ten Commandments, Apostles' Creed and Lord's Prayer. Beneath the chancel rest the remains of Mr. Moncure, and under the Communion table is a marble slab, with this inscription:

"In memory of the Race of the House of Moncure."

The pews are of the old square kind.

The gallery faces the chancel from the west end of the cross, and on a panel of it are the names of the first minister and vestry, as follows:

Iohn Moncure, minister; Peter Hedgeman, Iohn Mercer, Iohn Lee, Mott Doniphan, Henry Tyler, William Mountjoy, Benjamin Strother Thomas Fitzhugh, Peter Daniel, Travers Cook, Church-wardens. Iohn Fitzhugh, Iohn Peyton, Vestrymen. 1757. Mr. Moncure died in 1764.

In 1777 important changes were again made in both county and parish lines. Up to that date, as stated, Stafford lay wholly on the Potomac, extending from Westmoreland to Prince William, while King George lay wholly on the Rappahannock, extending from Richmond county to Fauquier. The Stafford parishes were Overwharton and St. Paul and those in King George, Hanover and Brunswick. The divide or watershed was practically the dividing line.

In 1777 the county lines were all changed to run across the Neck instead of with the rivers. The parish lines between King George and Westmoreland were adjusted to conform to the county lines, but this was not done between King George and Stafford. Brunswick Parish is supposed to be in King George, because Lamb's Creek, the only church in the parish for many years, is in that county. As a fact, at least five-sixths of the parish was in Stafford.

This arrangement has continued to the present day, though the hand of time almost obliterated parish lines, and the trials which the Church has gone through have made it impossible, in late years, to have more than one minister to both parishes, wherever they might be situated.

The Rev. John Moncure was succeeded in the rectorship by the Rev. Clement Brooke, and in 1785, when the American Church was organized, the Rev. Robert Buchan was rector of Overwharton, and the Rev. Thomas Thornton of Brunswick Parish. These were thus the last clergymen serving under the Mother Church.

The following entry in the records in the clerk's office at Stafford Court-house relates to this period:

"At a vestrey held for the Parish of Overwharton, at the Glebe of the same, 20th of August, 1785—Robert Buchan, minister; Thomas Mountjoy, John R. Peyton, Church Wardens; John Mountjoy, Wm. Gerrard, Moses Phillips, Elijah Threlkheld, George Burroughs and James Withers, Vestreymen.

"Pursuant to an Act of Assembly, we the minister and Vestrey of Overwharton Parish, proceed to value the real and personal estate of said parish, do find: 235 acres of land, worth £15 per annum; 100 ditto for the poor house; chalice and plate of Aquia Church, £5; ditto, at Potomac Church, £6."

The lay delegates at the Convention in 1785 were Mr. Charles Carter, representing Overwharton, and Mr. William Fitzhugh, Brunswick Parish. In 1786 Mr. Fitzhugh again represented Brunswick Parish.

In consequence of absence of records and decline of the Church in the years succeeding the Revolution, there are but fitful glimpses of parish history until within comparatively late years.

In 1819 the Rev. Thomas Allen had charge of the work at Aquia and Dumfries, the seats of the old parishes of Overwharton and Dettingen. The next minister of whom there is record is the Rev. Mr. Prestman, and after him the Rev. Mr. Johnson. Both of these clergymen labored as missionaries for the revival of the work.

The old church survived these troublous days, but was almost a ruin in 1837. Bishop Meade thus graphically describes it as he beheld it when on his regular visitation in later years: "It was a melancholy sight to behold the vacant space around the house, which, in other days, had been filled with horses and carriages and footmen, now overgrown with trees and bushes, the limbs of the green cedars not only casting their shadows, but resting their arms on the dingy walls and thrusting them through the broken windows, thus giving an air of pensiveness and gloom to the whole scene. The very pathway up the commanding eminence on which the church stands was

filled with young trees, while the arms of the older ones so embraced each other over it that it was difficult to ascend."

The darkest hour, however, is before the dawn, as the Bishop's next entry proves, though a number of years intervened between this and the succeeding visit, the latter being in 1856:

"Had I been suddenly dropped down upon it, I should not have recognized the place and building. The trees, brushwood and rubbish had been cleared away.

"The light of heaven had been let in upon the once gloomy sanctuary. At the expense of eighteen hundred dollars (almost all of it contributed by the descendants of Mr. Moncure), the house had been repaired within, without and above. The dingy walls were painted white, and looked new and fresh, and to me it appeared one of the best and most imposing temples in our land. The congregation was a good one. The descendants of Mr. Moncure, still bearing his name, formed a large portion."

These improvements were made when the Rev. Henry Wall was rector of the parish. He was succeeded in 1858 by the Rev. George L. Mackenheimer.

Dark days came again to the old church in the troublous years of the Civil War, out of which it emerged dilapidated and well-nigh ruined. It had been a camping place for soldiers, and the desecration of the sacred precincts was lamentable. Again was its existence threatened; the plastering fell or hung loosely to the walls, the pillars to the gallery began to give way, the doors were open and desolation reigned. When the storm passed, however, the remnant of the Church people put forth their efforts to reclaim it. The descendants of the good and holy men of long ago, at a distance, combined their efforts with those of Church people in the county, and again, after the lapse of years, the old church renewed its youth. Among these friends of the Church were the Scotts and Robinsons, the former contributing to the immediate needs of the building, and the latter, in 1877 and after, in the person of Mr. Moncure Robinson, who, by an endowment, looked to its future condition. To this latter gentleman, now gone to his reward, and his nephews, Messrs. Philip and Barton Haxall, his administrators in the matter, and who are also descendants of the old rector, the church owes much.

The faithful efforts of those who lived near and worshipped in the old church were equally great and effective in the work of restoration,

and what is best of all, the revival of that which it represented. These consisted largely of the descendants of the old rector and his faithful supporters in long ago, and their influence has thus been perpetuated to the glory of God.

After the war the Rev. J. M. Meredith became rector of the parish. He found a communicant list of eight, which, by his faithful efforts and the grace of God, was in a brief time increased to fifty or more. By contributing of his personal means the building was reclaimed from decay, repaired and beautified, and the parish greatly benefited. He was succeeded by the Rev. Robert S. Barrett.

Among those who labored most earnestly and effectively for the restoration of the old church in later years were Mr. and Mrs. William E. Moncure and Mr. and Mrs. George V. Moncure.

These sleep in the family graveyard at Somerset, near "Clermont." Others now living are: Mr. R. C. L. Moncure, Mr. Hugh Adie, the families of Mr. Withers Waller and Mr. Travers Moncure, James Ashby and Henry Moncure.

The Rev. Mr. Barrett was succeeded by the Rev. George H. Appleton, and he by the Rev. George M. Funsten. Under the rectorship of the latter, a new and commodious rectory was built. It was subsequently destroyed by fire, but has been rebuilt after an improved plan. The other rectors in succession are: Rev. T. Carter Page, the Rev. J. H. Birkhead, the Rev. J. Howard Gibbons and the present faithful and beloved rector, the Rev. E. B. Burwell.

The old church is in better condition than it has been for years. Its beautiful and imposing appearance at once impresses the beholder and quickens the admiration for the church architecture of Colonial days.

The communicant list approximates one hundred. Sunday-schools and other parish activities are doing much good, and the bright old days seem returning, freighted with the blessing of the God of our fathers. The venerable and now venerated building thus abides in her strength, supported by her children. Having come safely through the wars, and having endured the storms of time, she stands in majesty, typical of the Word, which has so often been proclaimed from the old pulpit, promising strength to the cause of righteousness.

St. Paul's Church, King George County, Va

ST. PAUL'S CHURCH, KING GEORGE COUNTY, VIRGINIA

BY MISS NANNIE BYRD TURNER.

IN King George county, a few miles from the Potomac River and ten from the Rappahannock, stands old St. Paul's church, one of the most venerable and interesting of the Colonial churches of Virginia. Regarding its exact age there is doubt, as the written statements concerning it vary, and there seems as yet no way of determining which is right. We find the parish records, however, running back as far as the year 1716, with references to still earlier records, and furnishing a sort of context to the history of the present building.

This building was erected somewnere about the middle of the eighteenth century, and is, consequently, now over a hundred and fifty years old. It was built for the ministration of the Rev. William Stuart, son of the first rector of the parish, the Rev. David Stuart. The latter, a direct descendant of the royal house of Stuart, came to this country from Scotland in 1715, and was soon after given charge of St. Paul's Parish, though the church building at that time was some miles distant from its present site. The two Stuarts, father and son, for nearly eighty years fed the flock of Christ in the same field; though it was not until the Rev. William Stuart took charge, about 1750, that the St. Paul's of to-day—the brick building now standing—was erected. This saintly man left a name that shines almost with a halo in the records that follow him. His goodness and eloquence and lovable personality appear to have strengthened and beautified the spirit of the parish, and led it into great religious prosperity. His letter of resignation, when physical frailty at last compelled him to give up the work, is touching in its mingled solicitude and submission:

"To the Vestry of St. Paul's Parish:

Gentlemen,—I have been curate of this parish upward of forty years. My own conscience bears me witness, and I trust my parishioners (though many of them have fallen asleep) will also witness,

that until age and infirmities disabled me, I always, so far as my infirmities would allow, faithfully discharged my duties as a minister of the Gospel. It has given me many hours of anxious concern that the services of the Church should be so long discontinued on my account. The spirit indeed is willing, but the flesh is weak. I therefore entreat the favor of you to provide me a successor as soon as you can, that divine service may be discontinued no longer; and at the end of the year the glebe shall be given up to him by your affectionate servant,

WILLIAM STUART."

But with his passing, old St. Paul's fell on evil days. For some reason, his successor was never ordained to the priesthood, and here we discern what was, perhaps, the first shadow of the darkness that followed. A few years after he died we find the grand building in ruins, and, as a vestryman of a later day wrote sadly, "The life of the church almost gone out." Only the walls remained, of such wonderful masonry as to defy all ravages—and these were desecrated. The history of this period must be taken either as a record of unprecedented poverty among the people, or else as a sharp commentary on the coldness and laxity of the time—perhaps both. The chronicler states that there was occasionally lay reading in the ruins; and this was all, except for "association meetings" at intervals. For the rest, beasts of the field roamed through the church, or what was left of it; soldiers camped there, and the decaying contents furnished plunder for the "ruthless of the land." Bishop Meade's account of his visitation in 1812 is a vivid pen picture of the desolation that had come upon the once prosperous church. He says:

"St. Paul's was then in ruins. The roof was ready to fall, and not a window, door, pew or timber remained below. Nevertheless, notice was given that we would preach there. A rude, temporary pulpit or stand was raised in one angle of the cross, and from that we performed service and addressed the people. On the night before the meeting a heavy rain had fallen, and the water was in small pools here and there where the floor once was, so that it was difficult to find a dry spot on which the attendants might stand." * * *

Truly, things had come to a woeful pass for old St. Paul's. We can almost see now the forlorn congregation huddled in one side of the building, exposed to all the winds of heaven, with pools of water underfoot and a precarious roof overhead. I fancy the old Bishop's face was sad enough as he ascended his "rude temporary pulpit." He must

have felt like crying out with the distressed prophet of Israel, "Being desolate, it mourneth unto me."

A few years later we find the Legislature turning the ruins over to the citizens of the county, with permission to convert them into a sort of academy. This decree was indirectly the means of restoring to some extent the place of worship, for thereafter, for a while at least, the building was used conjointly as a church and an institution of learning. Probably the back part, the upper half of the "cross," served for the school, while in the remaining three-quarters services were resumed. This arrangement does not seem to have prospered, though, for after a time the seminary was neglected and the house "became inconvenient for purposes of worship." It was as though the spirit of the church could not brook this sharing with the world, as it were, precincts that had hitherto been trod by worshippers only.

Sometime after this the cloud begins to show a silver lining, for the neighbors petitioned the Legislature to give the building back to its rightful owners and its original purposes. This request was complied with, and three-quarters of the edifice was forthwith set aside to be used wholly as a church, while the one-fourth in the rear, separated from the rest by thick walls, was made the abode of the rector.

In 1816 the parish had been reorganized by a newly-made vestry and between 1822 and 1850 we find various ministers taking the oversight of the flock: The Rev. Joseph Clapham; the Rev. Edward Peet, to whom belongs the honor of having done most toward bringing the church back to its ancient prestige; the Rev. Mr. Goldsmith, and others. We fancy that even in the forsaken years, even during its time of utter destitution and desolation, there were some who loved the old church still, and cared to linger within its walls, It is said that an old colored woman who had spent her life near the place—having belonged to a family of the congregation—used to go regularly every Sunday and sit among the ruins. On being questioned, she answered that it did her more good to sit there and "think over the old prayers" than it would to go a-praying in any of the newer churches of other denominations.

After the restoration there may have been times of discouragement, of decreasing prosperity and dark outlooks for a while—no doubt they came; and there was the blow of the Civil War and its attendant demoralization; but the tide had turned, the old church—the physical

part—stood firm, and the spiritual part went on from strength to strength. Sunday after Sunday the people gathered in their reclaimed temple to join in the prayers and praises of the service. There was never any lapse into the old dread state; and the years dealt kindly, on the whole, with that which had been recovered by the grace of God from such a Slough of Despond.

St. Paul's stands to-day, as it stood a century and a half ago, unchanged in form, unaltered in construction, with the self-same bricks in its walls that the first builders put there. The shape is cruciform, and, as of old, three parts of the cross make up the place of worship, while the fourth is a spacious vestry-room, warm and high-pitched. Three flights of stairs lead up to a gallery, which runs around three whole sides of the building, and affords of itself room for a congregation. Two stories of windows; that is, windows in both gallery and lower floor, let in abundant light and air; and an entrance to each angle of the cross allows the congregation to enter by different aisles, thus making their assembling well-nigh noiseless. An old lofty pulpit, draped in deep crimson and approached by a stairway of no mean dimensions, occupies the background of the chancel. The Communion rail makes an immense semi-circle, which accommodates a large number; while the entire building would seat five hundred people.

The plate still used for the service was donated a good deal over a hundred years ago by a communicant, and bears the inscription:

"Given by Henry Fitzhugh, of Stafford county, St. Paul's Parish, Gent., for the use of your church." There is a Prayer Book, also presented in 1830 by Miss Jane Parke, a descendant of the first rector; and in the old pulpit is to be found a large Bible, the gift of the well-beloved Rev. William Stuart, in 1769, and inscribed with his name and the date. This volume is a Cambridge edition, appointed by His Majesty's special command to be read in churches "cum privilegiis," with the dedication: "To our most high and mighty Prince James, by the grace of God King of Great Britain, France and Ireland, Defender of the Faith, the translators of the Bible wish grace, mercy and peace, through our Lord Jesus Christ."

St. Paul's holds many precious memories and associations for the congregation of to-day. There is scarcely a member who cannot claim, "My grandfather was vestryman—or warden—or rector here"; or, at least, "My ancestors worshipped in these very walls." It was

on the doorstep of this church that one of our Virginia Bishops was won to Christ. A thoughtless unbeliever, lingering outside at a Sunday service, he overheard the sermon being delivered within, and, like Saul of Tarsus, saw a great light. And doubtless, to many others have come, beneath that roof, during these two hundred years, illuminations across a dark path, sudden moments of falling at the Divine feet—revelations too deep for telling.

One of the treasures of the parish is the ancient church register, now in the possession of a direct descendant of the Rev. David Stuart. Its first pages are torn out, and the earliest recorded date is 1716, while the leaves are thinned and blackened by time; but the staunch coverings have resisted the wear of two centuries, and the contents is remarkably well preserved. The small, cramped handwriting, ornate with flourishes and long s's, microscopic, faded, is still legible, and one can trace there the record of a mighty gathering in of souls. A remarkable feature is the long list of negro baptisms, hundreds on hundreds, exceeding in number the baptisms of the whites. The countless entries give the same names that are borne to-day in the congregation: Ashton, Grymes, Fitzhugh, Stuart, Berry, Tayloe, Hooe, Washington, with others no longer represented. Received into the Church, united in matrimony, committed to the dust "in the hope of a glorious resurrection"—generation after generation of gentle, God-fearing folk—this the age-worn register stands for. The people touch it with reverent hands, just as they sit reverently Sunday after Sunday in the shadow of the walls that sheltered those very souls. In that building one seems indeed to be compassed about by a great cloud of witnesses.

To-day old St. Paul's is a landmark, a proud possession. I would call it more: A witness to the faith which endures, the religion that time and adversity, and destruction itself, cannot overthrow.

WASHINGTON AS A VESTRYMAN

BY THE REV. EDWARD L. GOODWIN, HISTORIOGRAPHER OF THE DIOCESE OF VIRGINIA.

WHEN in the year 1759 Colonel George Washington had returned from the wars on the frontier, and had married and adopted the life of a Virginia planter, he wrote to a friend from Mount Vernon: "I am now, I believe, fixed in this seat, with an agreeable partner for life, and I hope to find more happiness in retirement than I have experienced in the wide and bustling world." He was at that time twenty-seven years of age, and was already one of the most conspicuous figures in his native Virginia; an extensive land-holder of ample means, an experienced man of affairs, and possessed of the confidence and esteem of his community. He would not expect, therefore, nor would his neighbors willingly consent, that his retirement would be so complete as to preclude his serving his people in the House of Burgesses of the Colony, the Justices Court of his county and the vestry of his parish, as his father and brother had done before him.

That Washington, with a fine public spirit, filled all of these positions, and that of Road Overseer as well, before he was called upon to assume those higher responsibilities under which his name became immortal, is well known. That he was a vestryman is mentioned by nearly all of his biographers. With an undue zeal, indeed, most of them write him down a vestryman in two parishes. But this, with a single anecdote and some notice of the churches he attended, exhausts the information they have possessed. Bishop Meade records the few details he was able to gather; and Dr. Slaughter, in three pages of a pamphlet, completes what has been published on the subject. Some further account, therefore, of Washington's service on his parish vestry, drawn from original sources, may be of interest and value, and may also serve to illustrate the history of the Virginia Church in pre-Revolutionary days.

Parishes in Virginia which are less than two hundred years old can always trace their descent from an ancient and honorable ancestry. Except a few of the very oldest on the lower Tidewater, the

early parishes, while bounded on the north, south and east, had no fixed boundaries on the west, but extended in that direction to the unknown heads of the rivers on which they were situated, or to the Blue Ridge, or to "the utmost limits of Virginia." So every foot of land in the Colony was in some parish. As the population pushed westward these parishes were divided and subdivided, the process continuing to this day, and always preserving a distinct family line. Truro parish, in which Mount Vernon is situated, is in the line, and is almost certainly the great-great-granddaughter of Washington parish, Westmoreland county, in which George Washington was born, and which was named for, as it was founded by, the first of the Washingtons in Virginia. The grandmother of Truro was Overwharton parish, in Stafford county. From this was formed, in 1730, Hamilton parish, embracing all the territory of the Northern Neck west of Stafford. Prince William county, covering the same territory, was formed the next year. Truro parish was formed from Hamilton, November 1, 1732, and contained originally all that part thereof lying above "The river Ockoquon and the Bull Run, and a course from thence to the Indian Thoroughfare (Ashby's Gap), in the Blue Ridge of Mountains." Just ten years later Fairfax county was formed, "consisting of the Parish of Truro." These instances illustrate the interesting fact that, as a rule, as the settlement of the country advanced westward, the parish organization preceded that of the county, and the churches were far in advance of the court-houses.

When Truro was formed it already contained two churches and a "chapell," the latter being above Goose creek, in what is now upper Loudoun. The exact location of these churches, which were probably of primitive construction, is unknown, but the distance between two of them could not have been less than fifty miles as the crow flies. Besides the original Pohick and Falls churches, a frame church was afterwards built near Dranesville, the foundations of which were to be seen until recently; another in Alexandria, and possibly another at some unknown point, before the present brick churches were erected in Washington's day. In 1749 Truro was reduced to about one-fourth of its original size by the formation of Cameron parish, and nine years after Loudoun county was formed, the county again following the parish and the lines being afterward made to coincide. So Truro became again coterminous with Fairfax county, which included Alexandria, but extended on the west only to Difficult Run, and a line

from the head thereof to the mouth of Rocky Run, or about eight miles short of its present upper line as established in 1798. The parish (and county) was about twenty-two miles square, which was still above the average size of parishes in the more thickly settled parts of the Colony. It contained three framed churches, the old Pohick, the old Falls, and an old church in Alexandria. This was the parish when Washington first became a vestryman. Within a decade thereafter the above churches were all replaced by massive brick buildings, which remain to this day; while a fourth, equally substantial but less fortunate, was built in a hitherto destitute quarter—of which more hereafter.

The minister of Truro from 1737 to 1765 was Charles Green, M. D., a gentleman of large landed estate in the county, who was recommended to the vestry by Augustine Washington, and by them recommended to Lord Fairfax for his letters of recommendation to the Lord Bishop of London for orders. This was, perhaps, a recognition of the right of Church patronage or presentation granted to the proprietors of the Northern Neck by their Letters Patent. Dr. Green was absent for about ten months in securing his ordination. He was the friend and pastor of Washington and Mason, and for many years they and other good men, including his successors, Lee Massey and Bryan Fairfax, sat under his preaching, and no word of complaint is on record against him. On one occasion Washington mentions in his Journal having Mr. Green called in to visit Mrs. Washington, and he prescribed the remedies needful for her relief. Upon his death the leading vestrymen persuaded Mr. Lee Massey, a young lawyer of high ability and character, and a justice of the county court, to become his successor in Truro. The vestry requested not Lord Fairfax this time, but Governor Fauquier, to recommend him to the Bishop of London for ordination. He became minister in 1767, and served for about ten years.

A vestry of that day, after its election by the freeholders of the parish under order of the General Assembly, was a self-perpetuating body. All vacancies occasioned by death, resignation, removal from the parish, or "dissenting from the communion of the Church of England," were filled by the vestry itself; and a vestry could only be dissolved and a new election ordered by a special act of the General Assembly. Truro only had two vestries from 1732 to 1765. The first was dissolved by the Assembly in 1744. The reasons given in the preamble

Washington as a Vestryman.

of the act are that many of the vestrymen were illegally elected, and that others were not able to read or write. Several caustic side-notes in the old vestry book, written by the Rev. Dr. Green, would seem to point to the jealousies of local politics for the true explanation. Only one vestryman, and he a Church warden, used to sign his name with a cross mark, and he was promptly re-elected when the new vestry was chosen.

"At a Vestry held for Truro Parish October 25, 1762," so the old vestry book states, it was "Ordered, that George Washington Esqr. be chosen and appointed one of the Vestrymen of this Parish, in the room of William Peake, Gent. deceased." And the court records show that "At a Court held for the County of Fairfax, 15th February, 1763 ——George Washington Esqr. took the oaths according to Law repeated and subscribed the Test and subscribed to the Doctrine and Discipline of the Church of England in order to qualify him to act as a Vestryman of Truro Parish."

These numerous oaths and subscriptions, which the law was explicit in requiring of every vestryman, are not without interest in this connection. The well-known test oath was in these words: "I do declare that I do believe there is not any Transubstantiation in the Sacrament of the Lord's Supper, or in the elements of Bread and Wine at or after the Consecration thereof by any person whatsoever." For the subscription to the doctrine and discipline of the Church of England there was no formula prescribed by law. The other oaths, too long to be reproduced here, are to be found in the Statutes at Large of England, First of George I., stat. 2, c. 13, and may also be seen, with slight errors in transcription, in Bishop Meade's Old Churches, &c., Vol. II., p. 4. The first is a simple oath of allegiance. The second abjures "that damnable doctrine and position that Princes excommunicated or deprived by the Pope—may be deposed or murthered by their subjects or any other whatsoever," and denies the authority of any foreign Prince, Person, Prelate, State or Potentate within this realm. The third is much longer, and a more inclusive or stringent protestation and promise of loyalty could hardly be devised or formulated in English words. It acknowledges and professes, testifies and declares, before God and the world, that King George is rightful King of this realm and all other his Majesties dominions and countries hereunto belonging; abjures the Pretender, pledges support to the succession of the crown in the

Princess Sophia and the heirs of her body, being Protestants, and avows—"that I will bear faithful and true allegiance to his Majesty King George, and him will defend to the utmost of my power against all traitorous conspiracies and attempts whatsoever which shall be made against his person, crown or dignity; and I will do my utmost to endeavour to disclose and make known to his Majesty and his successors all treasonable and traitorous conspiracies which I shall know to be against him, or any of them—and all other these things do I plainly and sincerely acknowledge and swear, according to these express words by me spoken, and according to the plain and common-sense understanding of the same words, without any equivocation, mental evasion, or secret reservation whatsoever; and I do make this recognition, acknowledgment, abjuration, renunciation, and promise heartily, willingly and truly, upon the true faith of a Christian. So help me God."

By the English statute these oaths were to be taken by all persons bearing any office, civil or military, and "all ecclesiastical persons," including preachers. In Virginia they were required of burgesses, judges and justices, attorneys, military officers, &c., as well as vestrymen. It is a little startling at first blush to remember that these oaths were taken, not once only, but again and again, by Washington, Mason, Henry, Jefferson and the rest up to the very outbreak of the Revolution. Yet the judgment of mankind has never held them guilty of violation of troth; and this not because "If it succeeds it is not treason," but because the oath implied a corresponding obligation on the part of the King to bear himself kingly and to be true on his own part. The Bill of Rights and the Declaration of Independence will be read in a new light when it is remembered that they were written, adopted and defended by honest men with these solemn avowals vividly before their minds and consciences.

Having thus protested in due form his loyalty and his orthodoxy, Washington took his place as one of the "twelve most able and discreet men of the Parish," whom the old statutes required to form the vestry. Both this and the succeeding vestry were composed of men who were his political and social peers as well as his friends. A number of them sat with him in the House of Burgesses or as Gentlemen Justices on the County Bench. Several bore or had borne a military commission. Most of them were, like himself, large planters; some being his near neighbors on the river and some having newer and

less pretentious seats in the upper parts of the county. The vestry seems to have met statedly twice a year, and at other times as occasion demanded. The meetings were usually held at one of the churches, but occasionally at the house of one or another of the vestrymen; and sometimes they lasted two or three days. Attendance upon these meetings from Mount Vernon involved a ride, going and returning, of from fourteen to forty miles. The vestry records attest, however, the regularity with which Colonel Washington was present; and when it is remembered how frequently his public duties and private interests took him out of the county one is readily convinced that he brought to the discharge of the duties of this office the same conscientious purpose and fidelity which marked his career in more conspicuous stations. In his diary, though kept irregularly during this period, there are frequent references to his attending vestry meetings, such as the following:

1768. "July 16. Went by Muddy Hole and Doeg Run to the Vestry at Pohick church stayed there till half after 3 oclock & only 4 members coming returned by Captn. McCartys & dined there."

"Septr. 9. Proceeded (from Alexandria) to the meeting of our Vestry at the new Church (Payne's) and lodged at Captn. Edwd. Payne's."

"Nov. 28. Went to the Vestry at Pohick Church."

1769. "Mar. 3. Went to the Vestry at Pohick Church and returned abt 11 oclock at night."

"Sept. 21. Capt. Posey called here in the morning & we went to a Vestry."

1772. "June 5. Met the Vestry at our new Church & came home in the afternoon."

1774. "Feb. 15. I went to a Vestry at the new Church & returned in ye afternoon."

It is pleasant to find George Mason, in writing to his neighbor and friend at Mount Vernon on a matter regarding organized opposition to the Stamp Act, adding a postscript to remind him that "next Friday is appointed for a meeting of the Vestry."

The duties of the vestry were, first of all, in the fall of each year, to estimate their probable expenses and to lay the parish levy of so many pounds of tobacco upon each "tithable" of the parish (every male white person and every colored person, male and female, above sixteen years of age, with a few exceptions, being tithable); and to appoint a collector, usually the county sheriff, and to take his bond.

The levy was to be collected before the following April, and was usually paid in warehouse notes or receipts for tobacco. From this all parish charges were paid, and first the minister's salary of 1,600 pounds of tobacco, with allowance for cask and shrinkage, which made over 1,000 pounds more. As compared with our country clergymen of today, the Colonial parson was well paid when tobacco brought a fair price. Even at the rate of two pence a pound, at which the salaries were compounded for the scarce year of 1758, four years' salary would build a large brick church. The vestry were required to provide a glebe for the minister, with convenient housing thereon, which he had to keep in repair. They had also to build sufficient churches and chapels for the parish, to provide necessary books and ornaments, and keep all in good condition. They employed lay readers, and chose their own ministers, their right of "presentation" being assured by law for one year after a vacancy occurred, but in practice being unlimited. They also provided for the poor of the parish and when necessary built a poor-house or work-house. They ordered out hands to work the public roads, and once in four years appointed commissioners to oversee the "processioning" of the bounds of lands in their parish and renewing the landmarks, and put their returns upon record.

The Church wardens were generally the executive and accounting officers of the vestry, having oversight of the church buildings and making repairs, and being charged with the relief of the poor and binding out orphans and indigent children as apprentices, making careful provision for their moral training and a meagre education. They had also to present to the court or grand jury persons guilty of Sabbath breaking, of not attending church, or disturbing public worship, of drunkenness, profane swearing, and other more serious immoralities, and to receive the fines imposed in certain cases for the use of the parish. Church wardens were elected each year; and in Truro the more prominent or more willing vestrymen seem to have served in some sort of rotation. Washington held this office for three terms at least within ten years. The vestries on which he served were active and efficient bodies, doubtless unusually so, and the indications are that he bore his full share of their work. Yet one may assume that those long vestry meetings were not wholly given to discussion of parish affairs. We can imagine Washington, newly returned from the Assembly of 1772, telling Parson Massey of the warm and lengthy debate in the Burgesses on the expediency of an American Episcopate,

as he wrote of it to the Rev. Dr. Boucher, of Port Royal. He and the far-seeing Mason would, perhaps, be already discussing the possibility of disestablishment in case of a break with the Mother Country, the latter advocating it, the former maintaining that religion must be supported by taxation, but willing that tithes paid by dissenters should go to the support of their own churches. And in those stirring days, when such men as George Mason, the radical, George Washington, the conservative, and George William Fairfax, the staunch loyalist, came together, we may be sure there were other matters which received grave consideration beside the laying of parish levies and the building of churches.

In the Library of Congress there is preserved, among the journals and other manuscript papers of General Washington, a single halfsheet of foolscap written on both sides in his most formal and precise hand and style. The paper gives the results of four elections of vestrymen held in Fairfax county in the months of March and July, 1765. Each page is divided into two columns. The first column on the first page is headed, "Vestry chosen for Truro Parish, 25th March 1765, with the number of votes to each." Below the names of the twelve vestrymen elected is the sub-heading, "Candidates then rejected," followed by sixteen more names. The second column has the same heading and sub-heading, except that Fairfax (parish) is substituted for Truro, and the date is 28th March, 1765. On the second page the two columns are respectively headed in precisely the same manner except that the date over the first, for Truro, is 22d July, 1765, and over the second, for Fairfax, is 25th July, 1765. The four columns contain a total of eighty-nine names, and each name is followed by the number of votes received except in the case of the rejected candidates in the first election in Truro, and one in the first in Fairfax. At the bottom of the second page the total number of votes received in each parish in their July election is divided by twelve, and the quotient is followed by the words, "Number of Votes." This gives the key to the meaning of the paper. Incidentally it also shows that on March 28th, Col. George Washington was chosen a vestryman of Fairfax parish, being fifth on the list and receiving 274 votes, and was not voted for at all in Truro; and that on July 22d of the same year he was chosen for the same office in Truro parish, being third on the list and receiving 259 votes, and was not voted for in Fairfax.

This interesting sheet fell into the hands of Jared Sparks, the la-

borious but not always judicious first editor of Washington's writings, who, not understanding its import, published the lists of the two vestries elected in which Washington's name appears and suppressed all the rest; deducing therefrom the fact, "that he was chosen a vestryman in each of those parishes," but adding, "How long he continued in that station I have no means of determining." (See his Life of Washington, p. 518, and Writings of Washington, Vol. XII., p. 400.) Following his lead, with an almost unvarying monotony later writers who have touched upon the matter (and they are many), have asserted that Washington was a vestryman in both Fairfax and Truro parishes. Prof. James A. Harrison, in his recent work, is, however, an exception. Bishop Meade, evidently puzzled, copies from Sparks without comment. (Old Churches, etc., Vol. II., p. 270.) But even such writers as Dr. Slaughter and Dr. J. M. Tunor have fallen into the snare. It will be interesting, then, to sift this matter out, and see how far it is true that Washington held this office in both parishes, whether at the same or at different times.

For years prior to the final division of Truro in 1765, there had existed some dissatisfaction as to the conduct of parochial affairs, as is shown by the fact that as early as 1761 petitions were presented to the county court, and ordered certified to the General Assembly, praying that the vestry be dissolved, and also that the parish be divided. This dissatisfaction may have arisen in the Southwestern section of the country, where lived a number of influential gentlemen, who had no church in their neighborhood and, apparently, no representation on the vestry. At all events we find that in November, 1764, a petition was presented in the House of Burgesses praying for a division of Truro into two distinct parishes, and it was "Ordered, that a Bill be brought in agreeable to the prayer of the said petitioners, and it is referred to Mr. George Johnston and Mr. John West to prepare and bring in the same." Messrs. Johnston and West were the Burgesses from Fairfax, and both lived in what was to be the new parish. It was but natural that these distinguished gentlemen should wish their parish to be strong, and certainly the Bill which they drew, and which was passed within one week, gave to the new parish of Fairfax the lion's share of the spoils. The division took effect February 1, 1765, by a line running up Doeg creek to Mr. George Washington's mill and thence northwesterly to the plantation of John Munroe and on to the Loudoun county line. This put Mount Vernon and several large adjoining plan-

tations into the new parish, separating them from Pohick, the only church left in Truro, to which they naturally belonged, both from proximity and association. The act is found in Hening, Vol. VIII., p. 43. Under it were held the elections of March 25th and 28th, when Washington was chosen a vestryman of Fairfax parish, in which he was a resident.

That this parish was ever organized, or that this vestry ever met or even qualified there is not a line of record to show, and it is in a high degree improbable. The next court, the first at which they would have to take the oaths, met on the third Monday in April, but its records are lost. But the manifestly unfair division was meeting with persistent opposition. When the House of Burgesses met again on the 1st of May, petitions and counter-petitions, which must have taken some time to prepare, came pouring in from Truro praying for a new division on lines therein proposed, and from Fairfax, suggesting still other lines if a new division was to be had. On May 14th these were referred to the Committee on Propositions and Grievances with instructions to "examine into the allegations thereof, and report the same, with their opinion thereupon, to the House." Of this committee, Mr. Johnson, of Fairfax, and Mr. Washington, who at that time represented Frederick county, were members. The committee on the next day reported two propositions, the first of which, based on the petition from Truro, was rejected, and the committee were instructed to bring in a Bill pursuant to the second, granting a new division, but on lines asked for by sundry inhabitants of the parish of Fairfax. The Bill was presented, recommitted, reported again with amendments, passed May 22d, agreed to by the council, and signed by the Governor June 1st, so becoming a law on that date. (See the Journal of that Session of the Burgesses, and, for the Act, Hening, Vol. VIII., p. 157. But note that the running title at the head of the page in Hening is misleading as to the date.) The preamble recites that the former act "made a very unequal division of the parish, by leaving nearly double the number of tithables in the new parish of Fairfax that there are in Truro parish," and proceeds to repeal that act in toto, and to provide for the formation of a new parish of Fairfax to date from June 7, 1765; the line to run up Little Hunting creek to the Gum Spring thereon, thence to the ford over Dogue Run, where the back road from Colchester to Alexandria crosses, thence by a straight line to the forks of Difficult, the Loudoun line. By this act, which is drawn with un-

usual minuteness of detail and seems to bear the marks of his own hand, Washington and his neighbors seated on the neck between Doeg, or Dogue creek, on the south, and Little Hunting creek, on the north, were restored to Truro; and at the new elections held under its provisions, July 22d and 25th, he was again chosen a vestryman for his old parish of Truro, in which now he resided, as was also Captain John Posey, who had been chosen with him in March for Fairfax parish.

The purpose of the paper which Washington took such pains to prepare, showing the results of the March, and afterwards of the July elections of the vestry, may now be readily understood in the light of the statement in the preamble of the above act that the first division was "very unequal." The first page shows at a glance that there were about 100 more voters in Fairfax than in Truro at the March elections. As these voters were freeholders, and, with their employees and slaves, were tithables, this meant a great deal. The second elections, however, give a different showing, and the calculation made by himself indicates a difference of only twenty-one voters in the two parishes. No doubt he was gratified to find the new line of division so satisfactory in this regard.

We find, then, that for two months and three days Washington was a vestryman-elect of the first parish of Fairfax, the nominal life of that parish being exactly four months; that the vestry could not have qualified until about three weeks after their election, before which time numerous petitions must have been in circulation, making it probable that a new parish would be formed and a new election ordered almost immediately, and that within ten days thereafter Washington was probably on his way to Williamsburg to take part in the accomplishment of this. In the absence of any direct evidence it is not probable that he ever qualified or acted as vestryman of that parish.

That he was never a vestryman in the second, or present, Fairfax parish the vestry book itself is a sufficient witness. The fact that when means were lacking to finish Christ church in Alexandria, he joined with certain gentlemen, who were vestrymen there, in subscribing for pews in the church, has been thought to indicate the contrary; but in a letter of February 15, 1773, to Captain John Dalton, a vestryman of that church, he writes indignantly of a proposition he understands was being considered by "your Vestry" to return these sub-

scriptions and reclaim the pews, and "as a parishioner" and "as a subscriber, who meant to lay the foundation of a family pew in the new church," he protests against it. He, however, attended this church frequently before the Revolution and regularly after his return to Mount Vernon, Pohick being then closed.

The new vestry of Truro found much to engage their attention. The glebe and buildings and the church plate were to be appraised by certain appointed commissioners and their value apportioned between the two parishes in proportion to their number of tithables, and also fifty thousand pounds of tobacco, which had been collected for building churches. Eighteen months after the division they were still accounting to the other parish for collections made for the rebuilding of Falls church, which had been ordered just after Washington first became a vestryman. As a Churchwarden at this time, he would have his full share in this business. But the larger work to which they devoted their immediate efforts was the erection of the "Upper Church," or Payne's church, as it was long afterwards known from the name of its builder, in the western section of the parish, which until now had been without a church building. The site of this church is two miles south of the present Fairfax Courthouse, immediately on the road to Fairfax station, in what was then but a thinly settled part of the country. It speaks well for Washington and his fellow-vestrymen on the river that they should have taxed themselves heavily to build so substantial and handsome a church in what must have been almost the backwoods, deferring meanwhile the rebuilding of their own Pohick church. The vestry records tell the story:

"At a Vestry held for Truro parish, the 28th, 29th and 30th days of November, 1765. Present, Mr. Edw. Payne, Colo. Geo. Washington, Capt. Posey, Capt. Daniel McCarty, Colo. Geo. William Fairfax, Mr. William Gardner, Mr. Thos. Withers Coffer, Mr. William Linton, Mr. Thomas Ford and Mr. Alex. Henderson. Ordered that the vestry meet at Mr. William Gardner's on the first Monday in February next, in order to agree with workmen to undertake the building of a brick church, to contain 1,600 superficial feet. And that the church wardens advertise the same in as publick a manner as may be."

"At a Vestry held for Truro Parish at Mr. William Gardner's on the 3d. and 4th. days of February, 1766. Present (as above except Capt. Posey), who being there met to inquire the most convenient place to erect a new church and to agree with the Workmen to Build the same—

Resolv'd that the new Church be built on the Middle Ridge near the Ox Road, the ground to be laid off by Mr. Edward Payne, Mr. Wm. Gardner, Mr. Thos. Withers Coffer and Mr. Thos. Ford, or any three of them on the land supposed to be belonging to Mr. Thomazen Ellzey, who, being present, consents to the same." (Mr. Ellzey was a vestryman-elect, but perhaps had not qualified. The remaining member was Col. George Mason.)

"Agreeable to a Plan and Article annexed thereto Mr. Edward Payne hath undertaken to build the said Church for the sum of Five hundred and seventy-nine Pounds Virginia Currency."

"Ordered that Mr. Edward Payne pay to Mr. John Ayres forty shillings for his plan and estimate."

"Ordered that Colo. Geo. Washington, Capt. Daniel McCarty, Colo. Geo. Wm. Fairfax, Mr. Alex. Henderson, & Mr. Tho. Ford, or any three of them, do view and examine the said building from time to time as shall be required."

There follows the "Memorandum of Agreement" between Capt. Payne and the vestry, which only lack of space forbids publishing in full as a model. The building was to be 53½ by 30 feet in the clear, the walls 22 feet high; "to be built of good bricks, well burnt, of the ordinary size, that is, nine inches long, four & an half inches broad & 3 inches thick, the outside bricks to be laid in mortar two-thirds lime and ⅓ sand, the inside Bricks to be laid with mortar half lime & half sand. The corners of the House, the Windows and the Doors to be of rubled brick. The arches and Pediment heads of the Doors and Windows to be of bricks rubbed, gauged and set in Putty. The Window and Door frames to be made with double Archatraves.—The Iles to be laid with Brick Tyle.—To have an Altar Piece sixteen feet high and twelve feet wide, and done with wainscot after the Ionic order.—The Pulpit, Canopy & reading Desks to be of black Walnut, wainscoted with proper Cornish. The Gallery to be supported by Collumns turned & fluted, to come out as far as the second window at the West end of the Church, to have a wainscoted front, & to have four seats raised one behind and above another." The flooring was to be 1½ inches thick. Pews to be wainscoted with pine plank 1½ inches thick, "double work on each side of the framing and raised pannel on one side." Chancel rail and banisters of walnut. "The roof to be covered with inch pine plank, cyp(h)ered & lapt one & an half inches, and to be Shingled with good Cypress shingles twenty inches in length, & to

show six inches." The church could hardly be built at this day, if at all, for less than ten thousand dollars. Capt. Payne was given two years and eight months to complete it; and it was received by the Vestry three weeks ahead of contract time. Before it was finished a "Vestry House" was ordered to be built in the churchyard, to be of brick, twenty by sixteen feet in the clear. Later the churchyard was ordered inclosed with posts and rails.

The after history of Payne's church is the same sad story as that of so many of its contemporaries. During the dark days which followed the Revolution it was used probably very occasionally at first, and was finally abandoned, for the lack, as we imagine, of a minister, rather than of a congregation, for dissent does not appear to have been rife in this parish. About the beginning of the last century it was occupied by the Baptists, and upon the division in that denomination about 1840, the Jerusalem Baptist church (New School), was organized in the building and continued to use it until 1862. A faded photograph, taken in 1861, shows an attractive church in good preservation, with high arched windows and massive hipped roof. In the winter of 1862-63 a Federal army was encamped in the vicinity, and by them the church was torn down, brick by brick, and the material used to build chimneys and hearths for their winter quarters. The old gravestones in the churchyard, which was a large and very old burying-ground, probably shared the same fate, as only two or three remain. A small frame Baptist church now covers part of the site. Of the old Payne's church naught remains but a heap of rubbish, from which may yet be taken pieces of brick, rough but exceedingly hard and "well burnt," with the "mortar, two-thirds lime and one-third sand," still clinging to them to attest, after an hundred and forty years, the honest workmanship of Captain Edward Payne, Churchwarden and Church-builder.

Unlike many of our Colonial churches which fell into other hands, the interior of Payne's escaped alteration or so-called improvement. Those who recall the building remember well the square pews, the lofty pulpit with its "canopy" or sounding board against the south wall, and the reading desk and (probably) Clark's desk below, and the chancel and high "Altar-Piece" at the east end. The silver Communion service belonging to this church was restored to the Rev. W. F. Lockwood about 1845 by an old lady living in the neighborhood, and was presented by him to St. John's church, Centerville, where it is still in use.

To return to the old Vestry: No sooner was Payne's church completed than the building of a new church at Pohick was undertaken; the story of which, and of Washington's large part therein, will doubtless be told by a more capable pen in another paper. Until called to the North in the service of his country, Washington continued in active and untiring service as a vestryman, and nominally held the office during the Revolutionary war.

But in a letter to his self-exiled friend, Colonel Fairfax, written from New York July 10, 1783, he says: "I have been in the State (Virginia) but once since the 4th of May, 1775, and that was at the siege of York. In going thither I spent one day at my own house, and in returning took three or four days, but I attended to no business."

During the Revolution the vestry met irregularly and vacancies remained unfilled. After the war an effort was made to revive it and fill its ranks, and in this connection the vestry book states that on February 23, 1784, "John Gibson, Gent. is elected a Vestryman for this Parish in the room of his Excellency General Washington who has signified his resignation in a letter to Danl. Mc. Carty Esq."

But the times were out of joint for the old vestries of the Establishment, and they were soon left without business, without income, and worst of all, in most cases, without ministers; in which event the revival of the Church seemed hopeless. The church in Alexandria survived and gathered in many of the country families, but the old Truro vestry held its last recorded meeting at Colchester January 27, 1785. The next entry in the vestry book is made by the Overseers of the Poor, who continued to use it for their records until September, 1802, and for more than half a century old Truro remained dormant.

CHRIST CHURCH, ALEXANDRIA, VIRGINIA

BY MISS HELEN NORRIS CUMMINGS.

MIDWAY between Washington and Mount Vernon there lies a little city of infinite value to lovers of history, and in quaint old Alexandria one of the places that claim the greatest interest is Christ church, being spoken of far and near as the church of Washington. His was the first of a long line of names of whom the country is so justly proud, to be found in connection with this church; his name and but one other are inscribed upon it. Two mural tablets, one on either side of the chancel, are placed in memory of the two sons of this church, whom Virginia most loves and honors—George Washington and Robert Edward Lee, and two pews which they occupied are marked by silver plates engraved with their respective names, a *facsimile* of their own handwriting. Both lived on the Potomac, one a few miles north, the other a few miles south, of Alexandria, and although their lives were separated by many years, yet this church was a mother to them both.

In 1765 prosperous Alexandria determined to erect for herself a handsome church in place of the little chapel that by this time had been outgrown. On February 1st of that year the parish of Fairfax was created out of Truro, and March 28th Col. George Washington, then thirty-three years old, was elected one of the twelve vestrymen. In Colonial days the Government of Virginia was largely controlled by the vestry of the parish, holding as it did, in a generous measure, the power of civil authority. This close connection between Church and State extended the power of the vestry to a variety of duties, and made the position no sinecure; for, besides attending to the temporal wants of the church and overseeing the needs of the poor, giving the deserving ones food and clothing as well as medical attention, it had the right to impose fines for the non-observance of secular laws, and with it rested the responsibility of administering justice.

In order to build the church, the vestry was obliged to impose upon the parish a tax of 31,185 pounds of tobacco. From the funds raised two churches were to be erected, one at Falls Church and the other at Alexandria. The site chosen for the Alexandria church was at the

head of Cameron street. It was a thick wood then, but the ground, shaded by the forest tres, seemed an ideal spot to set aside as God's Acre.

In 1767 the contract was given to James Parsons for £600 sterling, a large sum of money at that time; but it was to be a handsome building, though simple in treatment, as were all Colonial churches. Built of brick and roofed with shingles of juniper, since replaced by slate, the church now stands in the heart of the city, surrounded by its beautiful yard and overshadowing trees, and to this day is a delight to all visitors who, on their pilgrimage to Mount Vernon, take a little time to see this sacred building, the pride of Alexandria.

The severity of the interior is extreme; "the arches and pediments are of the Tuscan order, the altar piece, pulpit and canopy of Ionic style;" there are three windows in the chancel, and on either side of them are two panels, one containing the Lord's Prayer with the Creed; the other has the Ten Commandments, both done in black lettering on a gilt background. The sounding-board or canopy and high pulpit, with its winding stairway, is in the center of the chancel. Directly against the window, below that, is the "altar piece," all of Ionic style, and immediately in front, by the chancel rail, is the tiny font.

The architect selected was James Wren, a descendant, so the story goes, of the great Sir Christopher Wren, who, as architect of the wonderful Cathedral of St. Paul's, in London, has shed glory not only on himself, but on his posterity. In 1772 the work of building came to a standstill, and Colonel John Carlyle agreed to complete James Parson's unfinished contract for an additional sum of £220. One year later, February 27, 1773, the church was placed in the hands of the vestry, who regarded it as finished "in a workmanlike manner." The same day Colonel Washington purchased for £36 10s., the pew then known as Number 5.

The choice Oronoko tobacco played a prominent part as a commercial factor of Alexandria, since the church was built with it, the clergyman's salary was paid in the same way, and the first rector, Rev. Townsend Dade, ordained by the Bishop of London, received his salary in the shape of 17,280 pounds of tobacco, and for want of a glebe, 2,500 pounds were added to this sum. In 1770 the church was able to purchase five hundred acres of land, and three years later was wealthy enough to erect on it a glebe house, or parsonage, with dairy,

meat house, barn, stable and corn house, at a cost of £653. The next year, to complete the convenience of the rector's family, a hen house was added. Thus steadily the financial condition of the church increased.

That women stood high in the estimation of the vestry is proved by the fact that in the selection of a sexton the choice was given to Susannah Edwards, who preceded the members of the congregation up the aisle, locating each family in their respective pews, according to dignity. She evidently filled the office well, for she was succeeded by another dame, Mistress Cook, who was most "peculiar in dress and physiognomy; had a stately manner of ushering persons into their pews and locking the door upon them, and with an almost military air she patrolled the aisles, alert to protect and prompt to suppress any violation of order."

To the church-goers the great family coach of the Washingtons was a familiar sight. Made in England, it was both substantial and elegant, if somewhat heavy. Four horses were necessary to draw it, but when the Virginia roads were very bad six were used; and to each span of horses there were the liveried postilion riders. After service, one Sunday morning in the summer of 1774, surrounded by the congregation, every one of whom he well knew, Washington advocated withdrawing allegiance from King George, and stated that he would fight to uphold the independence of the Colonies. No more solemn time or occasion could have been chosen. With calmness, in a spirit of prayerful deliberation, he announced his momentous decision under the very shadow of the church. Nine years after, when that independence had been successfully established and the long contested fight so bravely won, having resigned his commission at Annapolis, he was free to turn his face towards home. His arrival at Mount Vernon was on Christmas Eve. The next day found him once more in his accustomed seat in the church at Alexandria to hear the tender message of peace and good-will that was proclaimed like liberty throughout the land, and no one bowed in deeper gratitude than the great general, who came as humbly as a little child to this, his Father's House. In addition to the Christmas service, the rector, the Rev. David Griffith, who served as chaplain of the Third Virginia Regiment

In the year 1767 it was determined to build a new church at Pohick, in the Revolutionary War, read the exultant song of Moses and the Children of Israel: "I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea"; and

the sermon he preached was from the 128th Psalm: "Yea, thou shalt see thy children's children and peace upon Israel." The children's children of some of those men who composed the congregation in Washington's day are still to be found Sunday after Sunday in the old church; some in the same old family pews. He greeted after service the Wests, the Muirs, the Flemings, the Carlyles, the Custises, the Ramsays, the Daltons, the Alexanders, the Adamses, the Wrens, the Herberts, the Paynes, the Dulings, the Sanfords, the Frenches, the Shaws, the Broadwaters, the Blackburns, the Darnes, the Gunnels, the Chichesters, the Tripletts, the Coxes, the Browns, the Gilpins and the Hooes; and the heritage of friendship has passed on to their descendants.

In the Colonial period, having no Bishops, there was no confirmation in the Colonies. The first record of confirmation at Christ church was in 1814, by Bishop Moore; probably his first official act as Bishop of Virginia. Dr. David Griffith, the chaplain of Revolutionary days, was the first Bishop-elect of this Diocese, but owing to lack of funds, Virginia could not undertake the expense of his journey to London for ordination.

At the time the church at Alexandria was built it was known as the twin church of Pohick, but changes crept on, and they grew apart in appearance. The galleries at Christ church were added and the high square pews cut down and divided; the Washington pew is the only square pew left. In 1808 interments ceased in the churchyard, though spacious and by no means filled with graves; the vestry considered it best to purchase a cemetery on the outskirts of the city, and long stretches of velvety grass, broken only by the flickering sunlight through the trees, forms an exquisite setting to the old Colonial church. In 1810 an organ was introduced, and in 1812 the chimneys were built, no longer foot-stoves were necessary. With the change of appearance came the change of name. From 1765 to 1813 it had always been spoken of as the Episcopal church; now to future generations it was to be known as Christ church, and on June 9th of that year it was consecrated by Bishop Claggett, of Maryland. By degrees the bell was purchased, the steeple erected, the vestry-room under the tower was built, and the porch at the southwest corner constructed. Always with adequate means at command, no expense was spared to enlarge or beautify, and as the years went on each new improvement was easily and happily welcomed.

Christ Church, Alexandria, Va.

In 1815, at the Diocesan Convention of Virginia, it was decided to establish a Theological Seminary. A few years later a class was formed at William and Mary College, Williamsburg, which, in 1823, was transferred to Alexandria, and the first building erected in 1827; and from that time until 1855, on every alternating year, the ordination services were held at Christ church. The Bishops who officiated were Griswold, Moore, Meade and Bedell, and the men who consecrated their lives to the dark continent of Africa were Savage and Minor, Payne and Henning, and Colden Hoffman, while Cleveland Keith devoted his life to China. The rest of the candidates for Orders found their work nearer at hand, but for all these men the memory of Christ church was very dear.

During the boyhood of Robert E. Lee his winter home was in Alexandria. Many a Christmas, with the other boys of the neighborhood, he brought the evergreen and helped to decorate the church; and in the summer of 1853, when he had reached the rank of Colonel, he was confirmed here by Bishop Johns, who said to him, after service, that if he should make as good a Christian as he had a soldier, the Church would be proud of him. The mural tablet is evidence that the hope of the Bishop was fulfilled. Here, too, in the churchyard, in 1861, counting the agonizing cost to his State, he agreed to take command of the Virginia forces, seeing only too clearly the first inevitable personal sacrifice, the loss of his Arlington home. During the war the Federal authorities forcibly held the church, but it was finally restored to the vestry in 1866.

Of the ministers of God who have served at her altar there is a long list of men who, inspired by her, have done noble work. Two have become Bishops. The first minister was Townsend Dade; then followed Mr. West, David Griffith, Bryan Fairfax, Thomas Davis, Mr. Gibson, Mr. Barclay, William Meade, Oliver Norris, Beuel Keith, Geo. Griswold, John P. McGuire, Charles Mann, Charles B. Dana, Cornelius Walker, A. M. Randolph, Randolph H. McKim, Henderson Suter, Berryman Green, and the present rector, William Jackson Morton.

The church to-day is in a state of perfect preservation. Time has laid his finger on her, but to soften and to beautify. She still stands with open arms and a gracious welcome. She reproves, she warns, she cheers and loves. For generations she has been to her sons and daughters a source of consolation and of joy, and she still extends the promise of a protecting mother love that will cause the children of the future to rise up and call her blessed.

THE OLD FALLS CHURCH, FAIRFAX COUNTY, VIRGINIA

BY THE REV. GEORGE S. SOMERVILLE, RECTOR.

THE Falls Church, so called after one of the falls of the Potomac, was built about 1734, enlarged in 1750, and rebuilt as now in 1767–'69. The musty archives at Fairfax Court House contain the deed to the church grounds recorded in 1745, many years after the original church building had been erected thereon. With this yard of about one and a half acres, containing magnificent old trees and ancient graves, consecrated by burial rites and tears and by the tread of worshipping feet for near 200 years, this time-hallowed sanctuary stands as a venerable, indeed, and most inspiring memorial of our far-back Colonial days.

Truro Parish originally included both the Falls church and Pohick church, both being served by the same rector and the same vestry, the latter meeting sometimes at one church and sometimes at another. In 1764 Truro Parish was divided and a new parish, called Fairfax Parish, was formed out of it. The Falls church and Christ church, Alexandria, were then joined together to compose this second parish, both these churches having one rector and one vestry in common.

It was after this division the Falls church was rebuilt of brick as now. The contract was given out for this church and for Christ church at the same time, the Falls church, however, being completed first by some years. Both churches were to cost 600 pounds each. Mr. James Parsons was to build the Falls church. "A most particular contract was made for them," writes Bishop Meade. "The mortar is to have two-thirds of lime and one of sand," the very reverse of the proportion at this day, and which accounts for the greater durability of ancient walls. The shingles were to be of best cypress or juniper and three-quarters of an inch thick, and good authorities pronounce them in perfect condition to-day, and predict they will last hundreds of years to come. The brick is of a very hard kind and peculiar shape, and some think were brought from England.

As is well known, General George Washington was a member of the one vestry that served both the Falls church and Christ church, Alex-

Falls Church, Fairfax County, Va.

andria. Mr. John Lynch, now an old man, who once served the Falls church as sexton for over forty years, told the writer that in his younger days he learned from a number of aged persons that it was Washington's custom, while giving his regular attendance to Christ church, also to visit and worship at the Falls church at least four times a year; this being part of his parish. The particular pew and place in church he usually occupied were said to have been marked and kept for him. This location is still pointed out, though the original floor and pews have been destroyed.

Several residents also of this village now living, whose mother, Mrs. Sarah Maria Sewell, died many years since at the age of 97, still delight to repeat her descriptions of the great hero, whom in her childhood she had seen worshipping in this church. She remembered, also, his dining occasionally at her home near the church, and his taking her up in his arms and playfully caressing her. Her father, Mr. John West, was then a member of the House of Burgesses, and his name appears on the Church Vestry.

The following entry in the old Truro Parish Vestry Book is a sample of its records:

"March 28, 1763."

"At a Vestry of Truro Parish held at the Falls Church, March 28, 1763; present: Henry Gunnell. Wm. Payne, Jr., Ch. Wardens; John West, Wm. Payne, Chas. Broadwater, Thos. Wrenn, Abra. Barnes, Dan'l McCarty, Robt. Boggers, and George Washington; who being there met to examine into the state of the said church, greatly in decay and want of repair, and likewise whether the same shall be repaired or a new one built and whether at the same place or removed to a more convenient one. * * *

"Resolved: it is the opinion of this Vestry that the Old Church is rotten and unfit for repair but that a new church be built at the same place."

George Mason was also a member of this vestry, and at a vestry meeting held the following year to complete plans for the rebuilding of the Falls church, his name is recorded as present. In Washington's diary for 1764 is entered a copy of an advertisement for "undertakers to build Falls Church," showing him to have been on its original building committee.

Running back through its Truro days the Falls Church parish has carried on its vestry rolls the names of Capt. Augustine Washington,

his son, George Washington, George Mason, George Wm. Fairfax, Capt. Henry Fairfax and many others. In its yard a portion of Braddock's ill-starred army is said to have once encamped, and the present building also to have been used in the Revolutionary War as a company recruiting headquarters of Col. Charles Broadwater, one of Fairfax county's first patriots.

From its precincts, too, marched Capt. Henry Fairfax, the scholarly West Pointer, with his Fairfax volunteers to the Mexican War, his body destined to be borne back and laid to rest by these sacred walls he loved so well, and which he himself, at his own expense, had munificently restored as an offering to his Lord.

The experience of the Falls church in the Civil War is well known. It stood throughout in the very forefront of that dreadful strife, in the constant pathway of the armies, while about it ebbed and flowed the awful tide of blood. Many a suffering, dying soldier found merciful shelter and nursing within its holy walls as a hospital. Later it was used, also, by the Federal troops as a stable. One thousand three hundred dollars was expended by the U. S. Government in 1865 on its repairs. Lastly, it was associated with the late Spanish-American War, a large portion of our American army being encamped and trained nearby and many attended its services.

About 1787 the Falls Church was deserted as a house of worship by Episcopalians. This was the time of popular hatred and general decadence of the Church because of its imagined association with England and English tyranny. "Since then," wrote Bishop Meade, "it has been used by any who were disposed to occupy it as a place of worship; and the doors and windows being opened, itself standing on the common highway, it has been entered at pleasure by travelers on the road and animals of every kind.

Some years since the attention of the professors of our Seminary and some of the students was drawn toward it, and occasional services performed there. This led to its partial repair (chiefly at the expense of Captain Henry Fairfax, grandson of the Rev. Bryan Fairfax, a former rector of this church). The most successful effort in its behalf was made by one of those devoted youths who has given himself to Africa. Young Mr. Minor, of Fredericksburg, then a student at the Seminary, undertook the task of lay-reader, and by his untiring zeal and most affectionate manners soon collected a large Sunday-school, aided by some fellow-students of kindred spirit

In losing Mr. Minor when he went to Africa the children and parents thought they had lost their all, but Providence raised up others, and doubtless will continue to raise up as many as are needed. Our Seminary will surely furnish the supply that is called for.

"The house of which we are speaking has recently been more thoroughly repaired and is now as to outward appearance, strength and comfort one of our most desirable temples of religion, bidding fair to survive successive generations of those unworthy structures which are continually rising up and falling down throughout our land. On Saturday and Sunday, assisted by several of our ministers, I performed pastoral and Episcopal duties in this church. On the latter day, in the midst of an overflowing congregation, I confirmed six persons and administered Holy Communion." Thus wrote Bishop Meade in 1827.

But as rich a storehouse of momentous historic names, events, and principles as is this ancient sanctuary, it is equally valuable for the religious records it preserves. Virginia's progeny of illustrious Churchmen has been as noble and as numerous as her statesmen. And imbedded in the grounds and walls of this venerable shrine is the name and image of many a spiritual prince and hero. Hear but a partial roll-call of its rectors:

Rev. Chas. Green, in 1736, after being nominated to the vestry by Capt. Augustine Washington and sent to England to receive ordination from the Bishop of London, as recorded in the old parish Vestry Book; Rev. David Griffith, elected the first Bishop of Virginia, but prevented by circumstances from being sent to England for consecration; Rev. Bryan Fairfax, Washington's much-revered pastor and friend; Rev. Drs. E. C. Lippitt, James May, Joseph Packard, professor in the Virginia Theological Seminary; Bishop Horatio Southgate, previously Missionary Bishop in Constantinople; Bishop Richard Wilmer, Rev. Launcelot Byrd Minor, who died a missionary in Africa; Rev. W. H. Kinckle, also Rev. Drs. Churchill J. Gibson, Joshua Peterkin, George W. Shinn, and others, who regularly officiated here when students at the Theological Seminary, five miles distant; Bishop Madison, Virginia's first Bishop, visited this church to preach and administer confirmation; Bishop Meade officiated in and wrote most feelingly and admiringly of it in his well known history; Bishop Kinsolving, our Missionary Bishop in Brazil, there received confirmation; Rev. Dr. John McGill was twice its rector; before him Rev. Templeman

Brown, and more lately Revs. Frank Page, J. Cleveland Hall, and R. A. Castleman were rectors. Many other noble, sainted names also adorn and enrich its history.

Oh, what a perpetual standing sermon is this hallowed fane! What glorious truths it ceaselessly proclaims! Long before the Colonial Church of England changed its American local title to "Protestant Episcopal," this building was known only as the Anglican Church. A living, visible, tangible, speaking witness indeed it stands in the identity of our American branch of the Church with the Church of England, and through it to our oneness with the one Holy Historic Body of all ages and of all lands. Who can sit beneath its roof without profounder, more thrilling convictions that our worship is Apostolic; our faith is Catholic; our Priesthood is Divine! Who can tread its grounds without feeling the throb and beat and impulse of our forefathers' unfaltering faith and their effectual, fervent prayers? Who can even in passing behold it without hearing mighty voices calling and seeing brave hands beckoning to higher, grander, more enduring things than earth's brief, fitful dreams?

But alas! this precious storied monument that brings down to us great messages from the past and is carrying on added tidings from ourselves to centuries of posterity to come, is now the prey of decay, dilapidation and ruin. For two years the present rector has labored strenuously for its restoration. The task and the expense have proved far greater than was anticipated. From roof to yard and enclosure all has to be renewed or reclaimed. From $8,000 to $10,000 is required to put building and grounds in thoroughly worthy and working condition. Of this (including a few hundreds contributed to help pay off its parish debt) about $4,000 has been raised and expended on the church. The work has had to stop until further funds are secured. Our Bishop has lately seen and been greatly pleased with what has so far been done. The church's prospects for future Christian service is simply boundless, if fitted therefor. My only possible hope to complete the work is with outside help.

Christians, patriots, Churchmen, remember your sacred landmark! Honor its holy memories. Make it rejoice with renewed strength and beauty for the great Jubilee Year of 1907!

POHICK CHURCH, TRURO PARISH, FAIRFAX COUNTY, VIRGINIA

BY THE REV. SAMUEL A. WALLIS, RECTOR FROM 1881 TO 1891.

"OLD POHICK CHURCH," as it is familiarly and affectionately called by the people of the vicinity, stands out as one of the historical landmarks not only of Virginia, but also of the nation. It is pre-eminently the parish church of Mount Vernon, and shares the honor with Old Christ church, Alexandria, of being intimately associated with the religious life and worship of Washington. It was also the parish church of another notable and noble figure of the Revolution, the celebrated George Mason, of Gunston Hall, the author of the Bill of Rights of Virginia. The association of two such immortal names with the history of "Old Pohick" justly entitles it to a foremost place among the ecclesiastical edifices of this land.

The present church, a commodious and solid structure, built of brick with stone dressings in the style of the Georgian period, so common in the churches erected during the last half of the eighteenth century, is the second church built in the lower part of Truro Parish. Its predecessor was a simple frame edifice, situated two miles nearer Gunston Hall, on the south side of Pohick Run, from which the church derives its name.

Fortunately for the history of the parish, the late venerable Rev. Dr. Philip Slaughter, historiographer of the Diocese of Virginia, recovered the old vestry book from some one in the North for the sum of twenty dollars, about twenty years ago. The vestry of Pohick gladly paid this amount to Dr. Slaughter, and counts this old volume, now deposited at Mount Vernon for safe-keeping, as amongst its most valued possessions. Before the book was acquired by the vestry Dr. Slaughter added to his valuable parish histories, already written, the history of Truro parish, of course taking this invaluable record of fifty-three years as the basis of his work. This is still in manuscript, in the hands of the writer of the present article, who confidently hopes that the rapidly reviving interest in the antiquities of Virginia may soon give him the long-desired opportunity of publishing this important contribution to the history of the Diocese and State.

The first record in the vestry book goes back to May, 1732, when the parish of Truro was, by Act of Assembly, formed from Hamilton Parish, which was coterminous with what was then Prince William county, "extending from Chappawamsick Creek and Deep Run along the Potomac to the great mountains." Truro Parish took off the part bounded by Occoquan River, Bull Run, a branch thereof (so well known during the Civil War), and thence by a line extending to the Indian Thoroughfare (Ashby's Gap), thence along the Blue Ridge to the Potomac river, and down that river to the mouth of Occoquan. This territory now comprises Truro, Upper Truro, Cameron, Fairfax and Shelburne parishes. There was a church building already at Occoquan, in Hamilton Parish, where the earliest meetings of the Truro vestry were held until the first Pohick church, the frame building already mentioned, was built within the limits of Truro Parish, about four miles from the town of Occoquan, and four miles from Gunston Hall, on the ridge of land between Occoquan River and Pohick Run.

The first minister of the parish was the Rev. Lawrence de Butts, who, however, did not remain long in charge. He was engaged for only one year, to preach three times a month at Occoquan church, then in Hamilton Parish, at the new church (or Mr. Gunwell's), by which, I think, was meant Payne's church, near the present town of Fairfax, and at the "chapelle" above Goose Creek, at the sum of 8,000 pounds of tobacco, clear of the warehouse charges and abatements, with the proviso that if he were prevented by the weather, or otherwise fails to preach at any of the times or places aforesaid, tobacco shall only be levied for him in proportion to his services. It is interesting to note that the first lay reader in the parish, elected at a vestry meeting held on the 12th of October, 1733, was Joseph Johnson, who was to receive 1,300 pounds of tobacco, provided he did his duty in his office.

On November 18, 1735, Augustine Washington was elected vestryman. He nominated, at a vestry meeting held in 1736, Mr. Charles Green, "as a person qualified to officiate in this church as soon as he shall receive orders from His Grace the Bishop of London." The vestry then commended Mr. Green to the Right Honorable Lord Fairfax, for his letter of recommendation and presentation to the Bishop of London, to qualify him as aforesaid. Mr. Green then proceeded to England for orders, and on his return to Virginia, in 1737, it is recorded "that the Rev. Charles Green, M. D., by a letter from the

Pohick Church, Fairfax County, Va.

Hon'ble Wm. Gooch, Lieutenant Governor of Virginia, as by the letter of the Honourable James Blair, Commisary, is legally and regularly ordained, and it is therefore ordered by the vestry that the said Green be received and entertained as minister of this parish, and be provided for as the law directs."

From all we know of the first regularly instituted rector, he was a man of high character, faithful to his duties, enjoying the friendship and esteem of George Mason, George Washington and other prominent members of the vestry and community. He remained in charge of the parish until his death, in 1765.

In the year 1741 Fairfax county was taken from Prince William, and the boundaries of this county and Truro Parish became coterminous. In February, 1749-50, it is recorded that George Mason was appointed church warden in place of Jeremiah Bronaugh, deceased. This is the first appearance of the name of the illustrious patriot of Gunston Hall on the vestry book. He continued as an active member of the vestry until after the Revolution, when all vestries, under the laws of the State, were dissolved; but he no doubt remained connected with Pohick church until his death, in 1792.

The next incident worthy of note is the division of Truro Parish by Act of Assembly in 1748, by a line running from the mouth of Difficult Run to the head thereof, and thence running across the country to the head of Pope's Head Run, and down this run to the mouth thereof, and all that part of the parish below this line to retain the name of Truro, and that above to be called Cameron Parish.

On the 4th of June, 1753, it was ordered by the vestry of Truro Parish, on the petition of Captain John West, that the Rev. Charles Green do preach on every third Sunday in the town of Alexandria. This is the first mention of that town in the vestry book, and gives us the probable date of the first Church service there, being ten years earlier than is generally supposed. In 1755 it is ordered that the church wardens have seats made for the church in Alexandria.

Then appears a most important entry. On the 25th of October, 1762, George Washington were appointed church wardens for the ensuing Peake, deceased, and in October, 1763, George William Fairfax and George Washington were appointed churchwardens for the ensuing year.

By an act of the General Assembly, passed October, 1764, the last division of Truro Parish during Colonial times was made, to become ef-

fective after February 1, 1765. The line commenced at the mouth of Deeg Creek and ran to Mr. George Washington's mill, the ruins of which can be seen to this day; thence by a straight line to the plantation of John Munroe, and the same continued to the line that divides Fairfax and Loudoun; and all southward of that line to the River Occoquan to retain the name of Truro, and all to the northward to be called Fairfax Parish, with the old Christ church, Alexandria, as the chief church of the latter parish. George Washington, as the vestry book states, became vestryman in both parishes by the vote of the freeholders and householders in each.

In this same year, as already noted, the Rev. Charles Green died, and shortly after the Rev. Lee Massey, a lawyer and an inhabitant of the parish, was recommended for Holy Orders to the Bishop of London, and on his return from England, in 1767, was accepted as the minister of the parish. He was also held in high esteem, and there still linger traditions of his wit and bon homie among the older residents of Pohick. Bishop Meade writes "that his sermons evince talent and are sound in doctrine, but like most of that day, want evangelical life and spirit, and would never rouse lost sinners to a sense of their condition." He lived to his eighty-sixth year, dying in 1814, and lies buried at "Bradley," his old plantation, on the slope of a hill overlooking the beautiful waters of Occoquan River.

It has sometimes been doubted whether the surplice was worn in the Colonial Church in Virginia, but this doubt is set at rest so far as one instance is concerned, by an order of the vestry, in 1766, to Hector Rose to pay George William Fairfax, of Belvoir, also a vestryman, the sum of £16 17s 0d., agreeably to the account lodged for surplices and books imported by him for the use of the parish.

In the year 1769 the plans of the church were drawn up, it is said, as the vestry book states the old building was out of repair. Though no record appears on that book verifying the accepted tradition of the manner in which Washington determined the central position of the present site of the church, and carried his point at a vestry meeting, we agree with Bishop Meade as to the evidences of its truth. The method adopted is singularly like Washington's practical habits of business. When it was proposed to build on a new site, much opposition was aroused, especially by "old Mr. Mason," who spoke of the spot then occupied as hallowed in the eyes of the people, and consecrated by the graves of their dead. Washington at once made a sur-

vey of this part of the parish, drew up a map, and marked the residences of the parishioners, and presented it at the next vestry meeting. This argument was conclusive, and the site on which the church stands to-day is an evidence of his careful survey.

by Washington. The building committee as appointed by the vestry, consisted of George Washington, George William Fairfax, George Mason, Daniel McCarty and Edward Payne. The undertaker, or contractor was Daniel French, Gentleman, who contracted to build the church according to the articles of agreement for the sum of £877. We wish that we had space to transcribe these articles in the columns of the Southern Churchman, but their best witness is the solidity of the walls of the old building to-day. The interior remained practically intact up to the time of the Civil War, when, to quote Bishop Johns, "the church was shamefully damaged by its military invaders, who left it to crumble under the wasting influences of the weather, and to be carried off at pleasure by any one who fancied its material for private use." All that remained of the interior woodwork after this desolation was the cornice around the ceiling. Bishop Meade, as all readers of his "Old Churches, Ministers and Families of Virginia," will remember, records a visit made by himself to Pohick church in 1837. He speaks of its neglected appearance and the dilapidation of the roof at that time. Through his suggestion a new roof was put on the church, which protected the interior for many years.

But to return to the closing days of its Colonial and its post-Revolutionary history. "His Excellency" General Washington resigned from the vestry in 1782, and shortly afterwards the Rev. Lee Massey ceased to conduct the services there, owing, it is said, to physical disability. The fortunes of the church appeared to wane, as little is heard of it for many years, with the exception of the time that Rev. Mason Locke Weems, the author of the famous "Life of Washington," was said to be its rector. Services must have been infrequent until about the year 1837, when the Rev. Mr. Johnson, who also acted as tutor to the children of the last Mrs. Mason, who resided at Gunston Hall, discharged the duties of rector for a few years.

Under the direction of Bishop Meade and the fostering care of Dr. Packard, of the Theological Seminary, students were sent to keep the church open and revive the decadent Episcopal interest. As was so frequently the case during that period, the church was occupied on alternate Sundays by Methodist ministers. The late Rev. Richard

R. Mason related that as a young man he attended a debating society held on week days in the church.

This state of things continued until the year 1860 when, as the Rev. E. L. Goodwin, the present accurate historiographer of the Diocese of Virginia, has kindly reminded us, the Rev. R. T. Brown, of Zion church, Fairfax Court House, the representative of old Payne's church, took charge of old Pohick, "with fair prospects of success." But the storm of Civil War, already alluded to, swept over the country and desolated the churches and homes of Virginia and the rest of the Southland. So this fair beginning was nipped in the bud, and this old historic House of Prayer was left to its latter desolations until in the year 1874, a gentleman from New York became deeply interested in its rehabilitation. He collected about $2,400 from prominent men in New York and Philadelphia and had the building put in good condition. Unfortunately no true restoration was attempted. Ordinary pews were placed in the body of the church, a great platform ran across the whole eastern end, and a vestry room was partitioned off on the north end of this platform. The furnishings of the chancel were of modern Gothic type, given by a church in the Diocese of New York. But the thanks of the community and congregation are due to this kind friend in a time of need, for creating a general interest in this venerable edifice, and rendering it fit for use. The renovated building was consecrated on the first Sunday in October, 1875, by Bishop Johns, who also preached the sermon, the morning service being read by Drs. Packard and McIlhenny, of the Seminary. Students of the Seminary again served the church, under Dr. Kinloch Nelson, until in September, 1881, the writer of this article took charge, as a deacon, by the appointment of Bishop Whittle, and remained there thirteen years.

On the suggestion of some members of the vestry, shortly before this time, the Mount Vernon Ladies' Association began to take an active interest in the church, and have for many years rented a pew and attended service there, on the Sunday falling during the week of their Annual Council held at Mount Vernon in the month of May.

The Rev. Henry F. Kloman became the next minister, and after an incumbency of two years was succeeded by the Rev. Everard Meade, who is still the earnest and energetic rector of the parish. During his rectorship the restoration of the church has been taken in hand and is now in progress. In this most worthy undertaking he has been ably seconded by the Mount Vernon Ladies' Association, and Mr. H. H.

Dodge, the superintendent of Mount Vernon, and a vestryman of Pohick, together with the other vestrymen and friends of the church. Various patriotic bodies and societies for preserving the antiquities of the country have undertaken certain portions of the restoration. The Mount Vernon Ladies' Association will restore the Washington pew, and other pews will be restored by the descendants of the original pewholders, or by persons who now own some of the old estates around Pohick. It is hoped that the restoration will be practically completed this fall.

The present property of the church other than the church edifice consists of a rectory, a fine parish hall, mainly built through a generous contribution from Mrs. Hearst, of California, and forty-three acres of land around the church and rectory. Bishop Meade exclaimed in a pathetic apostrophe, when he visited the church in 1837: "Is this the house of God which was built by the Washingtons, the Masons, the McCartys, the Grahams, the Lewises, the Fairfaxes?—the house in which they used to worship the God of our fathers according to the venerable forms of the Episcopal Church—and some of whose names are yet to be seen on the doors of those now deserted pews? Is this also designed to moulder piecemeal away, or, when some signal is given, to become the prey of spoilers, and to be carried hither and thither, and applied to every purpose under heaven? Surely patriotism or reverence for the greatest of patriots, if not religion, might be effectually appealed to in behalf of this one temple of God."

How would his heart been gladdened if he could have lived to see what has been done there now! Notwithstanding the fact that the old church did become "the prey of spoilers," as he almost prophetically intimated, it will soon be clothed in the full similitude of its our ancient liturgy have been wafted heavenwards, and the Word of God has been continuously preached to attentive congregations; while the silent lessons of its history, made illustrious by those immortal names of patriots who bowed in humble adoration at its altars, still teach the reverent worshippers, both young and old, to love their country and their God. May this venerable temple, replete with such holy and noble associations, continue to be a House of Prayer, and a living center for the preaching of the Gospel of Christ "as this Church has received the same," through the years and centuries that are to come!

THE FORK CHURCH, HANOVER COUNTY, VIRGINIA

BY ROSEWELL PAGE.

THERE is a record in the county of Louisa, Virginia, according to a letter in my possession, a copy of a petition sent by certain taxpayers of that newly-formed county to the house of Burgesses in 1740, praying to have refunded to them a certain tobacco tax that had been levied on them to build a large, new and convenient church in St. Martin's Parish, Hanover county.

That this church was The Fork church, or "The Old Fork Church," as it is generally known, is asserted by two eminent Virginians who formerly lived in the respective counties of Louisa and Hanover.

This petition bears date two years before the cutting off of Louisa from Hanover, and of Fredericksville Parish from St. Martin's Parish, which appear from Henning's Statutes (Vol. V., pp. 21 and 208) to have been so separated in the year 1742.

It may add to the value of this paper to state that the boundary between the two parishes was a line drawn from the mouth of Gladys creek, on the south side of the North Anna river, a course south 20 degrees west, till it intersects the Goochland line. And when Fredericksville Parish was divided, that part which adjoined St. Martin's was called Trinity (Hen. Sts., Vol. VII., p. 428).

St. Paul's Parish in Hanover was divided in 1726, six years after the county of Hanover was cut off from New Kent, and to the parish was given the name St. Martin's, after St. Martin-in-the-Fields, London. For it was in that very year that that London church was built by Gibbs (See Brit. Enc., Title "London").

The church was no doubt called St. Martin's, but was soon known as "The Fork Church," from its position with reference to the two forks of the Pamunkey, as the North Anna and South Anna were called in many of the legal documents of that time. In the last twenty-five years the name has been applied to the neat little church at Doswell, five miles away from the mother church. Two other churches in the western end of the parish, Allen's Creek and Hollowing Creek, in the memory of the oldest inhabitant of the parish, have passed away, and no trace of their

existence survives. In the place of these, two other churches have been built in the parish, but The Old Fork church survives as a noble monument to the Colonial Churchmen.

Built of the glazed end brick, so familiar in Colonial buildings, its birthday is fixed at 1735, two years after that of the courthouse some twelve miles to the east, which sheltered the throng assembled there in 1763 to hear Patrick Henry in the "Parsons' Cause." It is a matter of great satisfaction to all lovers of the history of the community to know that both of these noble buildings are in an excellent state of preservation. Tradition says that these buildings were built of brick brought from England, as it says of many other of our Colonial buildings; but, thankless as the task is to destroy such a tradition, I am compelled to state that neither these, nor the brick for any other of our churches, were brought from England. I am confirmed in this statement by the answer of the learned Dr. Philip Slaughter, to whom some years ago I propounded the question.

The Fork church is a solid structure, whose length, 75 feet, is about three times its breadth, with a door at the southern end, and another on the side, near the northeastern corner. Over each door there is a portico on brick columns, whose proportion and entasis are the admiration of lovers of architecture.

Although the records of Hanover county and of St. Martin's Parish have been lost or destroyed, the history of the old church is safe in the tradition and life of the people.

In 1886 the Rev. Dr. Philip Slaughter published in the *Southern Churchman* an account of his recovery of what he called "The Rectory Book" of St. Paul's Parish, without which, he says, even Bishop Meade had been unable to give a full history of that parish. Among the names he mentioned as figuring in the vestries in St. Paul's Parish, which as we have seen embraced St. Martin's, Trinity and Fredericksville Parishes until 1726, were the Crawfords, Merewethers, Winstons, Henrys, Grymeses, Bickertons, Jones, Andersons, Rylands, Garlands, Merediths, Pages, Pendletons, Timberlakes, Lipscombs, Goodalls, Abbotts, Macons, Skeltons, Pierces, Taylors, Darracotts, Chapmans, Streets, Crosses and Pollards.

An entry of some interest is the following: "September, 1708, Mr. Thomas Sharpe having offered to be our minister, it is agreed that he preach in both churches till the last day of December come twelve months, and if at the end of that time he likes us and we like him, to continue. Otherwise each party to provide for themselves." It

is a satisfaction to know that preacher and people liked each other, for he continued to "be hired" from year to year until 1720, when St. Martin's was cut off as we have seen.

The Fork church is rich in historic associations. Hither came Patrick Henry in his early infancy, and in later life while living at "Scotch Town," the interesting old hipped roofed structure some five miles away, through whose wide hall, in spite of the stone steps, Tarleton and his raiders rode. For Patrick Henry, with all of his zeal and enthusiasm for the liberty of his country, and with all of his feeling in behalf of the people which burst forth in their defense against the Parsons when they demanded more than was thought their due, always revered the Episcopal Church in which he was baptized and in which his father, John Henry, had been vestryman, and his uncle, the Rev. Patrick Henry, for whom he was named, was a parish minister for forty years. (Records of St. Paul's Parish ante.) To the Fork church from "Scotch Town" came Henry's cousin, Dorothea, better known as Dolly, little dreaming, perhaps, as she sat in the high-backed pew over which she could hardly see when standing on tiptoe on a cushion, that she was one day to be the wife of James Madison, President of the United States.

There preached in this parish, and at a church called The Fork, near "Ground Squirrel Bridge," Samuel Davies, the great Presbyterian preacher and president of Princeton College, as well as founder of the Hanover Presbytery, that virile body, whose staunch stand against the Establishment has been well described by Cooke, the Virginia historian.

St. Martin's Parish still owns the beautiful communion service, the paten and chalice inscribed with the following legend: "For the use of the churches in St. Martin's Parish, in Hanover and Louisa counties, Virginia, 1759."

The history of this service is lost. There are two traditions about it. One that it was presented by St. Martin's church, London, and the other that it was presented by William Nelson, president of the Council, and brought over by his son Thomas (afterwards Governor Nelson) upon his return from England that year, upon the completion of his education.

The following incidents are also related of this old service, in each of which Mrs. Berkeley, of "Airwell," is the heroine: 1st, that she defied General Tarleton and his raiders when they demanded the service; and 2d, that she defied the overseers of the poor who demanded

Fork Church, Hanover County, Va.

it after the glebe lands were taken from the church. Bishop Meade is authority for the last statement. (Vol. II., Old Churches, p. 26.) It is of interest to note that this same service is now kept at the same place by the descendants of that redoubtable Churchwoman.

Near the Fork church were grants of land made by the crown to Thomas Nelson, grandfather of General Nelson, upon a part of which his descendants now reside. The Marquis de Chastellux, who served in America as Major-General under Rochambeau, describes his visit to the "Offley," the home of General Nelson, a few miles above the Fork church. (Howe's Miscellanies, p. 295.) It was at Mont Air, the home of his son Francis, who so long represented the parish in the councils of the Church, that General Nelson died; and it was within a few miles of the old church at "Springfield" that his widow lived, having survived him nearly forty years. Beneath the shadow of the old church her remains lie buried along with those of a great number of her descendants. It may be safely asserted that from this sainted lady the Church has had as many adherents both clerical and lay, as have ever sprung from one stock in the same length of time. With the aid of one of her granddaughters, I have counted up twenty-four clergymen of the Episcopal Church among her descendants. When during the war the vestrymen were unable to raise the minister's salary, a daughter of hers sent them word that she would guarantee it personally.

Among those ministers furnished by this parish, Bishop Meade mentions the Rev. W. N. Pendleton, Washington Nelson, Robert Nelson and Farley Berkeley. To these may be added the names of the Rev. G. W. Nelson, late rector at Warrenton, and the Rev. Frank Page, of Brooklyn.

It was to this parish, and to the home of Dr. Carter Berkeley that Bishop Meade came to choose his second wife, Thomasia Nelson, step-daughter of Dr. Berkeley. She, too, is buried at the Old Fork church.

To the neighborhood of this old church came Lewis Minor Coleman, with his Hanover Academy and his influence for good hardly second to that of Dr. Arnold, of Rugby, which school and influence were well maintained by his successor, Colonel Hilary P. Jones, who had, however, to yield to the inevitable, and this great school is now but a memory.

The picture of this old church will recall many recollections to the former students at Hanover Academy, many of whose names may now be found on the backs or seats of the solid heart-pine pews

In the early part of the last century that demon of architecture, which Mr. Jefferson said had spread its maledictions over the land, broke loose, and the high-backed pews were taken out, and the pulpit which had been at the side of the church, was put at the end.

An old Bible in the parish, that of the Fontaines, shows that in 1787 the Rev. Robert Barrett was in charge. It was he of whom Bishop Meade (Vol. II., p. 43) says he received 320 pounds of tobacco for each sermon preached in Louisa county, where he preached twenty-four times a year during days of labor.

The list of clergy who have ministered in the parish since Mr. Barrett includes the Rev. Messrs. Peter Nelson, who became a Baptist; Boggs, Phillips, Wydown, Cooke, Bowers, Stringfellow, Isaac Gibson, Wm. A. Alrich (whose first wife, a lovely woman, the sister of James M. Love, Esq., of Fairfax county, lies buried at the Fork church), R. Douglas Roller, Edward S. Gregory, R. Roane Claiborne, Curtis Grubb, Anselem Buchanan, S. S. Hepburn and Alexander Galt. To all these godly men the parish and this church are greatly indebted. Perhaps to Mrs. Hepburn more than any other person is due the present excellent condition of the Fork church, and the grounds surrounding it.

The present wardens of the church are Nathaniel Burwell Cooke and Joseph F. Grubb.

Within the last few years two funds of $3,000 and $200, respectively, have been established for the benefit of the church, the larger fund subject only to the maintenance of the Nelson-Page burying ground.

Bishop Meade gives the list of the true friends of religion and of the Episcopal Church in the parish as Fontaines, Nelsons, Morrises, Wickhams, Taylors, Winstons, Pollards, Robinsons, Pages, Prices, Shepherds, having already mentioned the Berkeley family, and made note of Dr. Carter Berkeley, "whose name may be so often seen on the Convention journals of the last and present century."

Among the names on the vestry since Bishop Meade's time, in addition to those mentioned by him, many of whom are related to those so mentioned, are Minor, Noland, Fleming, Hunter, Jones, Cooke, Doswell, Terrell, Thompson, Grubb and Duke. There are many other families about the church whose love and affection for it are exhibited in the fact that though members of other churches, their attendance is regular, their aid efficient and their pride in the old church as marked as if they were members of the Episcopal Church. Thither they bring their dead to be buried, and often their young people to enter this old church of their forefathers.

The only monument inside the church is a beautiful tablet to three of its faithful sons:

"The Rev. Robert Nelson, Missionary to China during thirty years—of whom it is alleged, 'He followed the Holy doctrine which he taught, comforting many.'"

"William Nelson, late Colonel of Artillery C. S. A., who in this parish served God and helped his fellowmen for over sixty years."

"John Page, late Major C. S. A. who in this parish through a long and honorable life did his duty to God and his neighbor."

On the outside of the church lie buried many of those already mentioned and not mentioned. Among the latter may be named Captain and Mrs. Charles William Dabney, whose names are honorably associated with the history of the county and parish, and over whose remains a handsome monument has been erected by their children.

A strong iron fence surrounds the church grounds, and this noble old church, with its massive walls and slate roof, bids fair to stand for generations as a lasting monument to the zeal and good taste of its builders. That its history should be lost is a great misfortune. It is, indeed, one of the pathetic things about our Church's past, no less than about many of the cherished possessions of our State, that any adequate history thereof is entirely lacking. Nineveh and Karnac are hardly less known.

ST. MARY'S WHITE CHAPEL, LANCASTER COUNTY, VIRGINIA

BY MRS. ELIZABETH LEWIS NEALE.

THE earliest records of Lancaster County Parish, when Lancaster and Middlesex were one, go back to 1650. In that year the court appointed Rev. Samuel Cole the minister of the whole county, on both sides of the Rappahannock river. This minister's name appears on a Vestry Book of Middlesex county, Va., in 1664. The court also appointed church wardens and sidemen, as in the English Church, for each side of the river; they were John Taylor, William Chapman, John Merryman, Edmund Lurin, George Kibble and William Leech. Other names on the record are Thomas and Cuthbert Powell, Edward Digges, William Berkeley, Robert Chowning, Henry Corbin, David Fox and John Washington, of Westmoreland county.

In the year 1661 a general vestry was formed, and John Carter, Henry Corbin, David Fox and William Leech were appointed, from both sides of the river, to take up subscriptions for the support of a minister. Many of our county records and the Vestry Book of St. Mary's and Christ churches were destroyed during the war "between the States," and we find no one who can tell us just the year old St. Mary's White Chapel was built; but of this we are sure, that it was sometime in the middle of the sixteenth century. This is assured by dates on the Communion plate, still in the church, and on tombstones to be found in a good state of preservation in the churchyard. Bishop Meade, from whom notes are herein taken, states in his book of "Old Churches, Ministers and Families of Virginia," that "the first church was torn down and the present one built in 1740." One might infer from this that the whole church "was torn down," which was not the case at all. It was first built, like her contemporary, Old Christ church, in the lower part of the county (or rather Old Christ was built like St. Mary's, for we are assured that St. Mary's is the older) in the form of a cross, with three galleries, one owned by Major James Ball and Mr. Joseph Ball; one by the Downmans, of Belle Isle, and one was for the slaves of the Churchmen.

In 1739 the old church was in great need of a new roof and other

repairs, and the congregation being at that time unable or unwilling to raise the large sum of money required, determined to take down two arms of the church and restore the rest. This was done in 1740, the contract being awarded Mr. James Jones. The structure was then made into an oblong square, 60 feet long, 30 feet broad, walls 24 feet to roof, which has an oval ceiling. The pulpit is in one end of the long aisle, facing the south door, over which is the one remaining gallery. In the center of the long aisle is a broader one leading to the double doors facing the west, towards the county road, which is the main entrance. These doors are fastened now, as in olden time, by an iron thumb latch.

The high pews and the pulpit, which had a stairway leading up to it, with a banister rail, were allowed to stand until prior to the Civil War, in the middle of the eighteenth century, when the pews were cut down, the high pulpit not being removed until 1882. In that year the old tablets were brought down from the gallery, where they had been laid in the dust, and restored at a cost of one hundred dollars. Rev. H. L. Derby, then rector of the parish, was very active in having this done. They are four in number. Two contain the Ten Commandments and were the gift of David Fox in 1702. The other two were given by his son, William Fox, and contain the Apostles' Creed and the Lord's Prayer. There is no date inscribed on these, but they were given in 1717, as shown by the will of Captain William Fox, dated 1717, and in which he directed: "My wife shall send for the Lord's Prayer and Creed, well drawn in gold letters, and my name under each of them, set in decent black frames, as a gift to St. Mary's White Chapel"; and he also left by his will to that church "the font that came in that year." That the wife carried out the will to the letter is proven by the tablets and font in the church, in splendid preservation to this day. The tablets are of solid walnut wood and the letters are hand-carved, cut in, and heavily gilded in gold gilt. They are oval at the top, with the square base, in keeping with the deep-seated windows and oval ceiling. The font, of unpolished marble, stands on a square base, which is exceedingly heavy, from which a round marble pedestal supports on its top the very large, round marble basin, all of which stands four feet six inches. The chalice is a solid silver goblet inscribed: "The gift of David Fox, 1669."

George Spencer, by his will, dated March 23, 1691, gave twenty pounds sterling for a piece of communion plate for St. Mary's White Chapel, and also a "Curpice." The only other piece of silver in pos-

session of the church is a small silver salver, which is used with the goblet. It is much worn by age and has no inscription or date, but we suppose that it is "that piece of plate."

The old Bible was given by Rawleigh Downman, of Belle Isle, in 1838. The beautiful circular Communion railing remains as in olden days, but the brick aisles have been planked and carpeted, as has the chancel, and fitted up with modern furniture. The old Communion table is still in the vestry room. It once stood in the chancel, and was covered with a green velvet cover with a gilt fringe, and in the center was the Ball coat-of-arms in bas-relief and done in gilt. This was sold years ago to one of the Downmans, whose maternal ancestor was a Ball.

In the churchyard are a number of old tombs of massive marble, bearing dates in the sixteenth and seventeenth centuries. Nearly all of the oldest are inscribed with the name of Ball. The first is David Ball, seventh son of William Ball, born 1686; some of the others are Mildred Ball, Juduthum Ball, Mary Ann Ball, daughter of Rev. John Bertrand, Jesse Ball, Mary Ball, daughter of Edwin Conway, and James Ball, her husband; Fanny, daughter of Rawleigh Downman, of Lettuce, third wife of James Ball and daughter of Richard Lee, of Ditchley.

These names show that this church counted among her numbers names of the old Virginia aristocrats of the sixteenth and seventeenth centuries. Among the Churchmen of the eighteenth century we will mention Chinn, Downman, Carter, Ball, Mitchell, Lee, Lewis, Ewell, McCarty, Towles, Chowning, Sneade, Pierce, Robinson and Chilton. The ministers were Rev. Samuel Cole, died 1659; Revs. William White and Benjamin Doggett, died 1682; John Bertrand, died 1701 (he was a Huguenot, is buried at Belle Isle, and counted among his descendants Judge Cyrus Griffith, last president of the Continental Congress); Andrew Jackson, died 1710; John Bell, died, 1743; David Currie, died 1792; David Ball, died 1791. Then followed Leland, Page, McNorton, Low, 1832; Ephraim Adams, 1838; Francis McGuire, 1839; Rev. Bryant, 1844; Rev. Richmond, 1850; Rev. Nash, 1853; Rev. Edmund Withers. These were followed by Revs. George May, H. L. Derby, E. B. Burwell, Mr. Micou and the present rector, Rev. L. R. Combs.

In the corner of the churchyard is an old slab, flat on the ground and much broken, inscribed: "To Rev. Jno. Stritchley, born 1669." Then follows a long illegible inscription. We have no record of his having served the church. Col. William Ball, who came to this county from England in 1650, settled at the mouth of the Corrotoman River,

bringing his family. He died in 1669, leaving two sons and one daughter, Hannah, who married Daniel Fox. William left eight sons. Joseph left no male issue, but General George Washington is his grandson by his youngest daughter, Mary. Mary Ball, grandmother of Washington, lies buried at "Epping Forest," five miles from the church, and a handsome oil picture of her adorns the walls of the court-room at Lancaster, the county seat. None of Col. William Ball's children are buried at the church, but his grandchildren and their descendants. Joseph Ball married a Miss Ravenscroft, of England, and settled in London. He was brother of Mary Ball, who was the mother of Washington. His only daughter, Fannie, married Raleigh Downman in 1750. Her children were Joseph Ball Downman, of Morattico; Fannie, who married Col. James Ball, of Beaudley, and Mr. Raleigh Downman, of Belle Isle.

Mr. Joseph Ball wrote to his nephew, George Washington, after Braddock's defeat, the following letter:

"Stratford, 5th of Sept., 1755.

"It is a sensible pleasure to me to hear that you have behaved with such a martial spirit, in all your engagements with the French, nigh Ohio. Go on as you have begun, and God prosper you. We have heard of Gen. Braddock's defeat. Everybody blames his rash conduct. Everybody commends the courage of the Virginians and Carolina men, which is very agreeable to me. I desire you, as you may have opportunity, to give me a short account how you proceed. I am your mother's brother. I hope you will not deny my request. I heartily wish you good success, and am

"Your loving uncle,

"Joseph Ball.

"To Major George Washington, at the Falls of Rappahannock, or elsewhere in Virginia.

"Please direct me at Stratford-by-Bow, nigh London."

Unlike most Colonial churches, St. Mary's did not suffer by the depredation of troops during the war 1861-5. The Federal gunboats came up the Rappahanock river, near where the church is located, and threw bomb shells over and around, cutting off the tree tops, but did not hit the church. A company of the Ninth Virginia Calvary, C. S. A., were stationed at the church for a few months in 1861, and had tents all around the church. Col. Merriwether Lewis was then captain, with Mr. Robert Tunstall Pierce as first lieutenant, and James K. Ball, of

Beaudley, as second lieutenant. The three are to-day "sleeping" near each other in the churchyard, resting "on the old camp ground," and each has a monument to show the reverence and love the living bear to the honored dead.

In 1880 the church ladies organized a society called "The Bee Hive," and since that time have raised nearly a thousand dollars, which has been spent on the church. To-day both the interior and exterior present a neat and comfortable appearance, and to "the faithful few" who worship within her walls she seems

> "A spot of earth supremely blest,
> Dearer, more sacred than all the rest."

St. Mary's White Chapel, Lancaster County, Va.

ST. THOMAS' CHURCH, BATH—ST. PAUL'S CHURCH, EDENTON, NORTH CAROLINA

BY THE REV. ROBERT BRENT DRANE, D. D., RECTOR OF ST. PAUL'S CHURCH, EDENTON, N. C.

IN this article effort will be made to keep to the church buildings and their material associations.

St. Thomas' was begun in 1734; St. Paul's in 1736. Both were substantially built of brick, and the main construction of both remains unchanged and gives promise of endurance. In both buildings the ravages of time have wrought, and human care, reverent and respectful, if not always so intelligent as that of our day, has restored. Tantalizing it is that so insufficient records repay our search.

When St. Thomas' was first used does not appear, but the first occupation of St. Paul's, as noted in the Minutes of the Vestry, was in 1760. Both these parishes were organized with vestries in 1701. St. Paul's is the oldest organization—the oldest corporation of continuous life in North Carolina; and its first church building, begun in 1701 and finished the next year, was the first church built in the Province. But of the now existing buildings, St. Thomas', Bath, has always been accounted the older.

The following measurements will help out our comparison, all being outside dimensions:

ST. THOMAS'S.

Nave length, 51 feet; nave width, 31 feet; nave height, sides, 14 feet; thickness of bricks, 3 by 4½ by 9 inches; clay tiles in floor, 2 by 8 by 8 inches.

ST. PAUL'S.

Nave length, 60 feet; nave width, 40 feet 3 inches; nave height, sides, 20 feet; dimensions of bricks, 2½ by 4 by 8½ inches.

St. Paul's was formerly tiled, and "intramural" burials were allowed. The floor is now of wood.

The Minutes of St. Thomas' vestry have disappeared. St. Paul's are continuous from 1701 to 1776, when there is a break of some years.

The beginning of St. Paul's first church was by voluntary subscription; so also of the building now standing.

Until about a generation ago, St. Thomas' had a wooden belfry, standing apart from the church, in which hung a small bell, said to have been given by Queen Anne of England. Within the memory of persons now living the incongruous belfry was removed and the old bell was given in part payment for a new and larger bell.

In aptitude for parting with something purporting to have been given by that good "nursing mother of the Church," St. Paul's vestry has kept pace with St. Thomas'; for, about the year 1850 they gave away to Holy Trinity church, Hertford, North Carolina, the small old marble "Queen Anne font," to have a larger one, now in the church, the gift of Mr. John Thompson, a parishioner. Tradition has it that a consideration favoring the change was that the new font should be large enough for the Rubric for the Immersion of Infants. History does not record a test of that capacity. There is no mention in our Minutes of the Queen Anne font, in its coming or going.

In a long and dismal letter written to the English Society for the Propagation of the Gospel in 1713-14, St. Paul's vestry represent that they have "but one sorry church, on the North shore of the Sound; never finished, no ornaments belonging to a church, nor wherewith to buy any."

Queen Anne died August 1st, 1714. She may, ere that, have been moved to give the font and other help to these, her "poor country folks," whose letter bears date March ye 2d of the same year. The absence of all recognition of any such gift is remarkable.

In those days this settlement was called "Queen Anne's Town," but not in the vestry book. It is "Chowan Precinct," or, more particularly, the "North Shore"; and in the minutes of 1722-23, Edenton is first mentioned. It was just then that the authorities imposed the name in memory of Charles Eden, the lately deceased royal Governor of the Province.

The parish or precinct was too large to be served by one church building, and that "25 feet long!" Therefore chapels were built, of which there are in all six mentioned, in the Colonial period; namely: Constant's, otherwise spelled Costans and Costen's, Farlees, Sarum, Knotty Pine, Indian Town, and on the Southwest Shore. Descriptive of them may be read this order of the vestry made in 1741: "to build two chappells in Chowan parish, viz., at James Costans or theirabouts as they shall think fitt, and the other at James Braddey's or near theirabouts, and the Domentions as here mentioned vizt.: Thirty-five foot long and Twenty-two foot and a half wide, Eleven foot in the pitch be-

St. Thomas' Church, Bath, N. C.

tween Sill and Plate, and a Roof; workmanlike, near a squear, and to be a good fraim Gott out of Good Timber and covered with Good Sipress shingles and good Sleepers and flowers of Good plank and seated with Good plank, with three Windows suitable, with a pulpit and all things suitable."

These chapels probably hindered the building of the church at Edenton. Year after year the vestry was composed of men who lived remote from Edenton, in the upper part of the precinct. There is not in the minutes any reference to sectional feeling nor to any rural and urban rivalry; but the long unfurnished church building at Edenton and the absence of Edentonians from the vestry have seemed significant.

Surely, if Edward Moseley had remained here after 1736, when the church was begun, public spirited and energetic as he was, the dignified building could not have so dragged its slow length along!

The first monies for its erection, as is true also of the building of the 1701 church, came from private subscription, the names and amounts being very interesting, and the secretary or clerk being anonymous, his entry being "My own subscription 100 £"—equal to the largest, only two on the list being for so much. This information is from a separate sheet, not the Vestry Book, which is evidently a current account of receipts and expenditures for the present St. Paul's building, and its first date of a payment is "May 10th, 1736—To money for clearing lots 12£."

The vestry on May 10, 1736, "Ordered that to contribute towards defraying expenses of building a church at Edenton, * * * and other contingent charges * * * a tax or levy * * * be * * * on each Tythable * * * for the ensuing year."

At a General Assembly of the Province of North Carolina, held at Edenton in 1740, an act was passed whose preamble notes that several well disposed persons have voluntarily subscribed * * * to build and erect a church in Edenton; that some of the commissioners appointed to have the work done had died, and that the vestry refused to assist therein. It provided for the prosecution of the work, and "that when the said church shall be fit to celebrate Divine Service in, all meetings of Vestries * * * should be held at the said church and that no other place in the said Parish."

The vestry's meeting in the church at Edenton in 1760 gives us that year for its completion.

Now as to public sentiment toward taxation for church building, it has been pointed out as creditable to the people of Edenton that they

protested against selling the pews in St. Paul's and petitioned the Assembly to finish it by a tax upon the people, so that all, paying equally, might have equal rights in their house of worship.

There is occasional notice of the vestry's granting the rights to build a pew in a chapel.

Some reference now to the church plate, still in use:

In the minute of 1703 acknowledgment is made of the gift of Ten Pounds to the Parish from Governor Francis Nicholson, of Virginia, wherewith, it was ordered, that a chalice be purchased at Boston, to be suitably inscribed.

In 1714 Col. Edward Moseley writes Governor Nicholson that his purpose had not yet been fulfilled, and appeals to him to take steps to accomplish it.

In 1714, in the above quoted dismal letter the vestry write the S. P. G. that Governor Nicholson's gift had not "yet been expended for want of an additiion according to the Intention of the Donor."

In 1727-28 it is written: "Coll. Edward Moseley made a present to the Parish of a Silver Chalice and Plate with his own name Engraven thereon," and to-day that inscription may be read, the same on both vessels:

"The Gift of Colonell Edward Mosely, for ye use of ye Church in Edenton, in the year 1725."

There is also a larger chalice of silver with this inscription:

D. D. Johannes Garzia, Ecclesiae Anglicanae Presbyter."

The only reference to this priest is a minute of the payment to him of £5 in 1736. He was an itinerant evangelist for this part of the Colony, with his home at Bath. It was probably during his incumbency of St. Thomas', Bath, that that parish acquired its glebe of three hundred acres, and its glebe house, the only one ever owned by any parish in North Carolina, as Bishop Cheshire states.

An interesting association of these old parishes is in connection with church books and public libraries. St. Paul's Vestry, March ye 2d, 1713-14, to the Soc. Prop. Gospel say: "The first Library of great value sent us by the direction of the Reverend Dr. Bray, through an unhappy Inscription on the Back of the Books or the title page, viz., Belonging to the Parish of St. Thomas', of Pamplico, in the then rising but now miserable county of Bath, falsely supposed to be the seat of Government, was lodged there and by that means rendered useless to the clergy for whose service it was chiefly intended, and in what condition we know not, but we fear the worst by reason of the late war."

St. Paul's Church, Edenton, N. C.

One book from that library has come down to us, and it was the happiness of a rector of St. Paul's, Edenton, to secure it as a gift to the Diocese of East Carolina, the present owner of it. It is a copy of Gabriel Towerson's Application of the Church Catechism, London, 1685, bound in leather, handsomely stamped on the back, in gold: "Belonging to ye Library of St. Thomas' Parish in Pamlico."

About the year 1720 Edward Moseley sent bill of exchange to London to purchase a library for St. Paul's, Edenton, but there is no record of its coming. It is thus mentioned: "Catalogue of Books humbly presented by Edward Mosely, Esq., to the Honb'le and Most August Society for the Propagation of the Gospel in Foreign Parts, towards a Provincial Library to be kept in Edenton, the Metropolis of North Carolina." There are seventy-four volumes.

Before leaving this old church, taking a last look toward its altar, one may recall the inscription at the base of the chancel window, the only stained glass in the building, modestly hidden by the English oaken furniture:

"In honour of God, to the memory of
Josiah Collins,
by whose efforts mainly this church
when in
ruins was restored. Died May 19th, 1819."

The Old Church.

What an image of peace and rest
  Is this little church among its graves!
All is so quiet; the troubled breast,
The wounded spirit, the heart oppressed,
  Here may find the repose it craves.

See how the ivy climbs and expands
  Over this humble hermitage,
And seems to caress with its little hands
The rough, gray stones as a child that stands
  Caressing the wrinkled cheeks of age.

Here would I stay and let the world
  With its distant thunder roar and roll;
Storms do not rend the sail that is furled,
Nor like a dead leaf, tossed and whirled
  In an eddy of wind, is the anchored soul.

—*H. W. Longfellow.*